604

طوطي نامه

THE

TOOTI NAMEH,

OR

TALES OF A PARROT.

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THE TYPES CAST BY VINCENT FIGGINS.

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THE

TOOTI NAMEH,

OR

TALES OF A PARROT:

IN THE

PERSIAN LANGUAGE,

WITH

AN ENGLISH TRANSLATION.

Calcutta, printed:

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ADVERTISEMENT.

A Collection of Persian Tales, written expressly for the improvement of young Students, accompanied with an English translation, is now submitted to the candour of the Public.

The learned Orientalist will allow, that, to render into English such subjects with any degree of success, is no pleasant or easy task, on account of the difficulty of accommodating the sense to a different idiom, so as to preserve the spirit of the original, and at the same time avoid the ridiculous extremes of insipidity or bombast; and, therefore, such a critic will readily grant indulgence to a translation, which pretends to no merit but that of faithfulness and perspicuity.

بسم الله الرحمن الرحيم

بعد از جنس جنس ثنا و صفت پیداکننده آسمان و زمین کیفیت و حقیقت این است که داستان قصه‌ها و حکایات حضرت نخشبي رحمة الله علیه که در طوطي نامه بعبارت سخت و دقیق نوشته بوودند انرا براي مفصل و بیان و از جهت معلوم شدن همه مردمان محمد قادري اصلح الله شانه در عبارت سلیس و اسان که مشتمل بر عبارت خطوط باشد و روزمره جواب و سوال که دولتمندان را لایق باشد نوشته است یکي از دستان مسطور این است

In the Name of the most merciful God!

After *bestowing* every kind of eulogy and praise on the Creator of heaven and earth, *we proceed to set forth* the nature and true intent *of these pages, which* is this. The narrations, tales, and fables of Hazerut Nekhsheby, (the mercy of the Almighty rest upon him!) in the Tootinameh, or Tales of a Parrot, being composed in a difficult and abstruse style, Mahommed Kadery (may God amend his condition!) for the sake of distinctness and illustration, and in order to render them intelligible to all *descriptions of* men, has written them in familiar and easy language, so as to comprise the epistolary style and ordinary conversation befitting persons of high rank. This is one of the above-mentioned Tales.

قصهٔ اول در پیدایش میمون و عاشق شدن خجسته

یکي از دولتمندان پیشین که احمد سلطان نام داشت بسیار مال و متاع و بسا لشکر و عساکر و فوج و صد هزار اسپ و یکهزار و پنجصد زنجیر فیل و نه صد قنار شتر بار بردار برد را او حاضر بود لیکن پسر و فرزند و اولاد نداشت و همیشه در خدمت خدا پرستان میرفت و روز وشب وصبح و شام براي پسر دعا میخواست پس از چند روز آفرینندهٔ آسمان وزمین شاه مذکور را یک پسر خوب صورت افتاب چهره ماه جبین داد احمد سلطان ازین مسرت و نشاط مثل گل شگفته دل گردیده چندان هزار روپیه و هون بدرویشان و فقیران عطا کرد و تاسه ماه امیران و وزیران و دانایان

و

TALE THE FIRST.

Of the Birth of Miemun; and of Khojisteh falling in love.

ONE of the princes of former times, whose name was Ahmed Sultaun, *possessed* much riches and effects, with a numerous army, *so that* one hundred thousand horses, fifteen hundred chains of elephants, and nine hundred strings of camels of burthen, stood ready at his gate. But he had no children, neither son nor daughter. He therefore continually visited the worshippers of God, *to engage their intercession in his favour;* and day and night, morning and evening, was *himself* offering up prayers for a son. After some time *had passed in this manner,* the Creator of heaven and earth bestowed on the aforesaid king a son, of beautiful form, his countenance *resplendent* as the sun, and his forehead *resembling* the moon. From the delight *occasioned* by this *event,* the heart of Ahmed Sultaun expanded like a new-blown rose; he bestowed many thousand rupees and huns, or pagodas, on dervieshes and fakeers: for three months continuance,

و فاضلان و استادان شهررا ضیافت کرد و خلعتهاي کران بها داد وقتیکه پسر مرقوم بسن هفت سال رسید در خدمت او ستاد همه دان کامل کذاشت

و در چند روز الف بي و آمد نامه و انشاء هرکرن و کلستان و جامع القوانین و انشاء ابو الفضل و یوسفي و رقعات جامي خواند و اکتساب علوم عربي و پارسي تمام کرد و قاعدهٔ نشست و برخاست مجلس شاهي و قانون کفتار و رفتار بزم شهنشاهي آموخت و در نظر پادشاه و جمیع خاصان بار کاه پسند آمد

پدرش نام او میمون نهاد و با یک زن ماه بدن خورشید رخسار شادي کرده داد نام آن زن خجسته بود در میان خجسته و میمون الفت و مودت و محبت زیاده شد چنانچه هر روز در عشي و الاشراق یک جا مي بودند و یک جا مي خفتند و یک جا مي نشستند میمون یک روز بالاي پالکي

tinuance, the omrah, viziers, sages, learned men, and teachers in the city, were feasted; and he gave away costly dresses. When the above-mentioned son arrived at the age of seven years, he was placed under the direction of a master, perfectly versed in every kind of knowledge.

In a short time he read the alphabet, with the Amudnameh, or conjugations of verbs, and *by degrees* the Insha Herkeren, the Gulistan, Jammia ul Kewaneen, Insha Abulsezul, Insha Yousefy, with the Rukaat Jami; and acquired complete skill in the Arabic and Persian sciences. He also learnt the ceremonies to be observed in the royal council, as well as the rules for conversation and deportment at an imperial banquet; and met with approbation in the sight of the king, and all the nobles of the court.

His father called him Miemun, or auspicious, and married him to a wife, whose body *was fair* as the *silver* moon, and her countenance *enlivening* as the sun. The name of this lady was Khojisteh, or prosperous. Between Miemun and Khojisteh there was such excessive intimacy, friendship, and affection, that every day, from evening till morning, they were inseparable: they slept in one place, and always sat together. One

day

day Miemun rode in a palkee to take a view of the market-place, where he beheld a person standing with a parrot-cage in his hand. Miemun said to the parrot-seller, Tell me what is the price of this bird? The parrot-seller answered, "The price of it is the sum of a thousand huṅs." Miemun replied, "The person who could give so large a sum of money for a handful of feathers, and a cat's morsel, must be an ignorant blockhead." *To this,* the parrot-seller was unable to give an answer. At that interval, the parrot thought thus to itself, "If this rich man does not purchase me, *his refusal* will occasion evil and misfortune; for it is *only* by associating with great and intelligent *minds,* that the understanding can be improved." Then the parrot thus rejoined: "Oh beauteous youth! endowed with riches, and master of every accomplishment, although I appear in your sight *nothing but* a handful of feathers, yet, through the power of wisdom and knowledge, I can soar above the sky; and the eloquent are struck with wonder, and are astonished on listening to my sweet discourses. The meanest art that I possess is, that any action of past time, or to come, I know at present: the business

 of

آن است که کار پیشین و آینده را در حال می
شناسم و کارهای فردارا امروز میدانم اینک
کاروانیان کابل برای خریدن سنبل درین شهر
خواهند آمد و همه سنبل این شهررا خرید خواهند
کرد تو همه سنبل شهررا خرید بکن و یک جا جمعدار
پس از آمدن کاروانیان مذکور بفروش تو
ازان سوداگری بسیار فایده خواهی گرفت میمون
سخن طوطی را شنیده و فهمیده و پسندیده مبلغ یک
هزار هون قیمت طوطی بفروشنده داد و طوطی را
خریده بخانه خود برد و همه سنبل شهررا طلبیده از
سنبل فروشان قیمتش را استفسار کرد سنبل
فروشان گفتند که قیمت این همه ده هزار هون
است در همان ساعت مبلغ مذکور از خزانهٔ خود
داد وانرا خرید کرد و در یک ایوان نگهداشت
روز سیوم مطابق ایمای طوطی کاروانیان از کابل
رسیدند و از تجار ان و از سوداگران بسیار جست
جو کردند اما بهمه جا اثار سنبل نیافتند چراکه میمون
همه

of to-morrow I am acquainted with to-day. Now, *for instance*, the caravans of Cabul will come to this city, and buy all the spikenard that is in it. Do you purchase all the spikenard in the place; hoard it up, and sell it after the arrival of these travelling merchants, from which traffic you will derive considerable advantage." Miemun, having heard, understood and approved the words of the parrot, gave the owner a thousand huns, the price of the bird; and having bought it, carried it to his own house. He sent for all the spikenard in the city, and asked the sellers the price thereof. The spikenard dealers said, "The price of the whole is ten thousand huns." In the same hour he paid the aforesaid sum from his own treasury, and purchased the spikenard, which he stored up in one of his palaces. The third day, according as the parrot had predicted, the people of the caravan of Cabul arrived, and made great search amongst the merchants and traders, but could no where find out any spikenard, because Miemun had bought the whole of that article

 in

همه سنبل شهررا خرید کرده بود بعد از ان کاروانیان
در حضور میمون آمدند و سنبل مذکوررا بمبلغ
پنجاه هزار هون خرید کرده جانب شهر خودها روانه
شدند پس میمون از گفتهٔ طوطي بسیار
خورم و خورسند گردید و دیگر جانوري را که نام او
شارک بود خرید کرد براین معني که اگر شارک را
در صحبت طوطي گذاشته آید وحشت تنهائي
او از قلب بیرون خواهد رفت چنانچه دانایان
فرموده اند کند همجنس با همجنس پرواز کبوتر با
کبوتر باز با باز

غرض میمون شارک را همراه طوطي داشت تا
این دو پرنده از مصاحبت یک دیگر مسرور
خواهند بود روزي میمون خجسته را ظاهر کرد که من
بعد این میخواهم که مسافرت ملک و سفر دریا
و سیر بنادر نمایم در حینیکه ترا کاري در پیش
آید و مهمي عارض گردد بدون صلاح و مصلحت
شارک و طوطي بعمل نیاري و بي رخصت و رضاي
اینها

in the city. The people of the caravan came into the presence of Miemun, and having bought the spikenard for the sum of fifty thousand huns, set out for their own city. At length Miemun was much pleased and delighted with the conversation of the parrot, and bought another bird called a sharuk, or mina, with the view that, by placing it in company with the parrot, the mind of the latter might be freed from the irksomeness of solitude; according to the saying of the sages.

" Kind fly with kind, pigeon with pigeon, hawk " with hawk."

The intention of Miemun in placing the sharuk along with the parrot, was, that these birds might be mutually pleased with the company of each other. One day Miemun said to Khojisteh, " I am now " going to perform a journey to *a certain* country, " and *shall also* make a voyage in order to visit " several ports. Whenever you have business to " transact, or any weighty affair occurs, carry your " intentions into execution, without the advice and " consent of the parrot and the sharuk." After speaking to this purport, he commenced his journey.

Khojisteh

اینها کاري از قوه بفعل نیاري با مثال این چندین
سخنان کفت و اختیار مسافرت کرد بعد رفتن
میمون خجسته چندین غمهاي موفوره بعمل آورد و از
فراق دلدار درشب نمي خفت و در روز نمیخورد
غرض طوطي از کفتن شیرین قصها عموم دل
خجسته بر طرف میکرد بعد انقضاي شش ماه یک
روز خجسته غسل کرد و چهرهٔ خودرا اراست نموده
بالاي بام ایستاد و از دریچه تماشاي کوچه میکرد
یک ملک زادهٔ دیکر شهر براي سیردران شهر
رسیده بود افتاب رخسارهٔ خجسته‌را دیده مجنون
و دیوانه کردید و خجسته نیز ملک زاده‌را دیده
شیفته و فریفته شد و ملک زاده همان ساعت
از یک زن محتاله از راه خفیه نزدیک خجسته
پیام و پیغام فرستاد که اکر یک شب براي چهار
ساعت درخانهٔ من قدم رنجه خواهي کرد در عرض
ان یک انکشترین بهاء لک هون خواهم داد اکر
چه دراول پیامش قبول نکرده و لیکن از بسیار
ورغلانیدن

Khojisteh expressed great sorrow at the departure of Miemun; and being separated from the possesser of her heart, she neither slept during the night, nor ate in the day. To be brief, the parrot dispelled the sorrows of her heart, by relating pleasant stories. At the expiration of six months, one day Khojisteh, after having bathed herself, and adorned her person, was looking out of a window at the top of the house into the street; when a prince of another country, who had travelled into this city, having beheld the glowing cheeks of Khojisteh, was distracted with love; and Khojisteh also was fascinated at the sight of the prince. The same hour the prince sent a procuress to Khojisteh, privately, with a message, that provided she would only take the trouble to visit his house any night, for four hours, he, in return for this *condescension,* would present her with a ring estimated at a lack of huns. At first, however, she did not agree to his proposal: but at length the instigations of the procuress prevailed;

ورغلانیدن محتاله راضي شده جوابش گفته
فرستاد که روز پرده در است و شب پرده پوش
است بعد از نیم شب در حضور ملک زاده خواهم
رسید و قتیکه شب شروع شد خجسته پارچهاي
نفیس و بهتر پوشید رو بروي شارک آمد و
بالاي کرسي نشسته در دل خود تامل کرد که من
زنم و شارک نیززن است و درین کار البته
شارک سخن من خواهد شنید و براي رفتن در
حضور ملک زاده اجازت و رخصت خواهد داد باین
اندیشه همه حقیقت و کیفیت را با لمشافهه
شارک ظاهر کرد شارک وعظ گوئي نموده که چنین
کار نباید کرد در میان قوم شما این عظیم ترعیب
و ننگ است از انجاکه عشق خجسته را غالب
شده بود امتناع شارک غصه اورا تغیاني کرد
شارک را از درون قفص و پنجره بیرون کرده
دو پاي شارک را از دست محکم و مضبوط گرفته
چنان برزمین زد که جان از بدن شارک بالا پرید
و

vailed; and she returned him for answer, that as day reveals, and night casts a veil over *our actions*, she would wait upon the prince after midnight. Early at night, after having arrayed herself in her finest and best apparel, she repaired to the sharuk, and sitting down in a chair, thus reflected in her mind: "Because I am woman, and the sharuk is also a "female, she will certainly listen to my words on the "present occasion, and give me leave to visit the "prince." With this persuasion, she represented to the sharuk all the particular circumstances *of her case*. The sharuk advised her, *saying*, "You "must not commit such an action, which is con-"sidered amongst your tribe as most heinous and "disgraceful." But as love had now gained the ascendancy over Khojisteh, the sharuk's refusal threw her into a rage. Seizing the bird fast by both legs, she pulled her out of her cage, and struck her against the ground with such violence that the soul took flight from the body, and she expired. Then, full of wrath and indignation, she came to the

و مرد بعد ازان باخشم غصه نزدیک طوطي رسید و
همه مطالب خود و کوایف شارک را بالمشافهٔ طوطي
ظاهر کرد از انجا که طوطي دانشمند بود در دل خود
تامل کرد که اکر من مطابق شارک منع کنم و
ممانعت نمایم هلاک خواهم شد بعد ازین اندیشه
خجسته را از نرمي تمام اظهار کرد از انجا که شارک
مونث است و اکثر اناث ناقص العقل مي شوند
ازین باعث دانایان را مناسب است که رازهاي
خود را بانسا باز نباید کرد تو الحال هیچ فکر و
وسواس مکن تا که جان من در جسم است درین
کار تو من سعي و کوشش خواهم کرد و ترا بمراد و
مدعاي تو خواهم رسانید خدا نخواسته اکر این راز
تو در میان ظاهر شود و این خبر شوي تو بشنود
مثل طوطي فرخ بیک میان تو و شوهر تو صلح و
آشتي خواهم کرد خجسته کفت که داستان طوطي
فرخ بیک چه قسم بود مفصل ظاهر بکن تا ممنون
تو خواهم شد

طوطي

parrot, to whom she represented all her own desires, with the particulars concerning the sharuk. The parrot was endowed with understanding, and thought to himself: " If I refuse my consent, and raise ob-" jections like the sharuk, I shall *also* be mur-" dered." After making this reflection, he thus addressed himself to Khojisteh, in the softest tone imaginable: " The sharuk was a female, many of " whom are deficient in wisdom; for which reason, " those who are wise themselves, ought not to re-" veal their secrets to any of the sex. Be not " now uneasy or unsettled in your mind; for, as " long as my soul continues in my body, I will exert " my endeavours in this business of yours, and will " gratify your inclinations. God forbid *it should* " *actually so happen! but* if this secret of yours " should be divulged, and your husband hear of it, " I will make peace and tranquillity between you and " him, like the parrot of Ferukh Beg." Khojisteh asked, " What is the story of the parrot of Ferukh " Beg? Tell it at full length, and you will oblige " me."

The

طوطي عرض کرد که در یک ملک یک تاجر
بود فرخ بیگ نام داشت در خانه او یک طوطي
بود زیرک تاجر مذکوررا مسافرت در پیش آمد
همه مال و منال و اسباب و اشیا و اهلیهٔ
خودرا حوالهٔ طوطي کرد و براي تجارت و سوداگري
وسیر ملک رفت و چند روز در معاملت تجارت
ماند بعد از چندي زن او با یک جوان مغل زاده
یاري کرد و دوستي داشت هر شب مغل زاده
را بخانه خود آوردي و با اوهم بستر شدي و
در یک ایوان تا صبح بودي این افعال اورا
طوطي میدید و سخنان هر دورا مي شنید اما امثال
نادیده و نا شنیده مي بود پس از یک و نیم
سال تاجر مذکور طرف خانهٔ خود معاودت و
مراجعت کرد و همه کیفیت خانه را از طوطي پرسید
طوطي همه اخبار خانه در حضور تاجر مذکور عرض
کرد اما احوال زن اورا ظاهر نکرد چراکه مابین شوي
و زن مفارقت خواهد شد بعد از انقضاي دو هفته

تاجر

The parrot replied, " In a certain country was " a merchant, named Ferukh Beg, in whose house " was a sagacious parrot. This merchant, having " occasion to travel, gave in charge to the par- " rot all his goods and chattels, and also his wife. " After which he set out on his journey, in order " to trade in different countries; and continued " *absent* some time, transacting his commercial " concerns. Shortly after his departure, his " wife became acquainted and enamoured with a " young Moghul. Every night she introduced this " young Moghul into her house; they slept in one " bed, and continued together in the same apart- " ment till morning. The parrot saw these pro- " ceedings, and overheard all their conversation; " however he was *as secret* as if he had neither " seen nor heard. At the expiration of a year and " a half the merchant returned home, and inquired " of the parrot all the particulars concerning his " household. The parrot informed the merchant " of all the affairs of his house; but did not tell " any circumstances concerning the woman, because " it would have occasioned a separation between man " and wife. At the expiration of a fortnight, the

" mer-

تاجر مذکور از زبان آدم خارجي همه احوال اهليهٔ
خود و مغل زاده در یافت کرده بسیار متعجت
گردید از انجا که خردمندان گفته اند که مشک
و عشق را نتوان نهفتن القصه تاجر مذکور بر زوجهٔ
خود غصه شد و تنبیه و تادیب کرد ازین باعث
زنش پنداشت که همه احوال من در حضور شوي
من این طوطي ظاهر کرده است پس طوطي را
حاسد خود انگاشته یک روز در نیم شب قابو
یافته همه پرهاي طوطي مذکور را کندیده از خانه
بیرون انداخت وشور کرد و غلامان و کنیز کان
خانه را گفت که طوطي را گربه برده است اگرچه
زن مسطوره در دل خود پنداشت که طوطي مرده
است لیکن اندک جان در طوطي باقي بود و از
بالا افتادن بسیار، وامانده گردیده بود بعد از
یکساعت در جسم طوطي مزبور اندک زور وقوت
رسید در انجا یک گورستان بود طوطي دران
قبرستان رفت و در سوراخ یک گور چند روز
ماند و همه روز گرسنه ماندي و در شب از سوراخ
قبر

" merchant was greatly astonished to hear from the
" tongue of a stranger all the circumstances regard-
" ing his wife and the young Moghul; according
" to what the sages have said,—that musk and love
" cannot be concealed. In short the merchant was
" enraged at his wife, reproved and punished her.
" The wife naturally suspected the parrot of having
" discovered to her husband all her pranks; and thus
" believing the parrot her enemy, she took an op-
" portunity at midnight of plucking off the bird's
" feathers; and, flinging him out of doors, call-
" ed out to the male and female slaves of the
" family, that a cat had carried away the parrot.
" The woman concluded in her own mind that the
" parrot was dead; but although he had been greatly
" injured by the fall, still some life remained; and
" at the expiration of an hour the parrot's body re-
" covered a little strength and power *of motion.*
" Near the place was a burying-ground, whither the
" parrot repaired, and remained some days in the
" hollow part of a tomb. He fasted all day, and
" came out of the hole at night; and, as travellers
" were used to alight in this burying-ground, and

" there

قبر مرقوم بیرون امدي چون دران کورستان
مسافران فرود آمدندي و درشب طعامیکه
خوردندي پس نزدهٔ ان انچه در انجا افتادي
طوطي مزبورآ نرا مي چید و میخورد و آب مي
نوشید باز بوقت صبح در سوراخ میرفت بعد
چند روز همه پرهاي طوطي دمیده شدند و بر آمدند
و اندک اندک پریدن میتوانست یعني از
یک کور بردیکر کور پریده مي نشست و دانهارامي
چید و مي خورد آنشب که طوطي رفت صبح آن
تاجر سطور از بستر بر خاست ونزد قفص طوطي
آمد و دید که طوطي اندرش نیست شور کرد و
دستار برزمین زد و بسیار متردو خاطر کردید و
برزن بسیار غصه شد بلکه از ان عموم خواب
و خورکذ اشت و سخنان زن را هیچ اعتبار و باور
نکرد و زن را از خانه بدر کرده داد زن مزبوره ازین
خیال که شوهرم مرا بدر کرده همه باشند کان شهر
مرابد خواهند کفت مرا مناسب و انسبت اینکه
من

" there eat their victuals, during the night the parrot " picked up their leavings, and then, taking a drink " of water, returned into his hole in the morning. " After some time, all the parrot's feathers having " begun to grow again, he was able to fly a short " distance, just from one tomb to another, and then " perching himself: and he ate such seeds as he could " discover. Early in the morning after that night " on which the parrot departed, the merchant got " out of bed, and came to the cage, when, seeing " that the parrot was not in it, he cried out aloud, " and threw his turband on the ground, being greatly " troubled in mind. He was so enraged at his wife, " that he separated her from his bed and board; and, " giving no credit to her protestations, drove her out " of his house. The wife thought to herself, as I " am repudiated by my husband, all the people of " the town will speak ill of me; *therefore*, it is most " adviseable for me to repair to the burying-ground

من در ینکورستان که متصل خانه است بروم
بدون خور و خواب خواهم مرد حاصل کلام دران
کورستان مرقوم رفت و یکروز فاقه ماند و قتیکه
شب شد طوطي از اندرون سوراخ کفت اي
زن همه موئیکه درسر و بدن تست از استره
بتراش و تا چهل روز در قبرستان بدون خوراک
باش تا من کناه تو که در عمر خود کرده خواهم
بخشید و فیمابین تو و شوهر تو آشتي خواهم ساخت
زن مذکوره این آواز شنیده متعجب شد و
در دل خود پنداشت که درین کورستان قبر آدم
خدا پرست و نیک کارور است باز است البته او
جرم من خواهد بخشید و فیما بین من و شوي من
صلح و اشتي خواهد کرد پس از ان زن همه موي
سر و بدن تراشید و چندي دران کورستان
بود یکروز طوطي از سوراخ قبر مذکور بدر آمد
و کفت که اي زن تو بدون تقصیر پرهاي من
برکند یدي و مرا سخت آزار دادي خوب هرچه در

" adjoining to the house, and expire for want of food " and sleep. Summarily she went to the burying- " ground, and fasted one day. At night the parrot " called out from his hole, O woman! shave all the " hair off your head and body with a razor, and " remain forty days in the burying-ground without " food, when I will pardon all the sins you have " committed during the whole course of your life, " and will make peace between you and your hus- " band. The woman was astonished at hearing this " voice, and thought to herself, certainly there is in " the burying-ground the tomb of some pious, just " and upright man, who will absolve me from my " sins, and restore peace and concord between me " and my husband. Then, under this persuasion, " she shaved all the hair off her head and body, and " continued some time *longer* in the burying-ground. " One day the parrot came out of the hole or tomb " before described, and said, O woman! thou, with- " out *my having committed any* fault, pluckedst out " my feathers, and afflicted me grievously. It is " well thou hast executed what my stars had ordained.

" However,

طالع مقسوم من بود تو کردي ليکن نمک تو خورده‌ام ازين ممر و علت در خدمت تو نيکي و خوبي خواهم کرد چرا که من طوطي خريدهٔ خداوند توام و تو خاتون من هستي و اين سخن با تو از سوراخ کور من کفتم که ترا با شوهر تو خواهم آميخت تو يقين بدان که من چنين راستم و چغل نيستم که عيب تو با شوهر تو کفته باشم و من ادب نان و نمک تو داشته ام به بين الحال در خانه نزد شوهر تو ميروم و ترا باشوي تو ملحق ميکنم طوطي اين سخن بکفت و در خانهٔ خواجهٔ خود رفت و در حضور خواجه مذکور سلام بجا آورد و دعا داد که عمر و دولت تو دراز باد اقا کفت تو کيستي و از کجا آمدي پس باز شناخته کفت که چندين روز کجا بودي و بحويلي کدام ادم ماندي همه احوال خود مفصل بکو طوطي عرض کرد که من آن طوطي کهنهٔ توام که مرا از قفص کربه برده در قفص شکم خود داشته خواجه کفت که

" However, I have eaten your salt, and from that con-
" sideration will act well and friendly by you, because
" I am the purchased parrot of your lord, and thou
" art my lady. I spoke the words which came to
" you from the hole in the tomb; *namely*, that I
" will unite you to your husband. Be assured of
" my fidelity, and that I am not a back-biter, that I
" should have told your faults to your husband; but,
" *on the contrary*, I have preserved my allegiance to
" your bread and salt. Behold, even now I am
" going to your husband, and will reconcile him to
" you. The parrot, having spoken these words, went
" to his master's house, and, standing before him,
" made obeisance, imploring *for him* the bless-
" ing of long life, and increase of riches. The
" master asked, Who art thou, and from whence do
" you come? Then recollecting the bird, he said,
" Where have you been for some time past, and in
" what man's house have you dwelt? Tell me
" every item of your story. The bird answered, I
" am your old parrot, whom a cat took out of the
" cage, and imprisoned in her belly. The master
" asked, How was you restored to life again? The

" parrot

"parrot replied, You drove from your house your in-
"nocent wife, who thereupon retired to the cemetery,
"and, after she had fasted forty days with great grief
"and lamentation, the Almighty, in commiseration
"of her condition, restored me to life, *and said,*
"O parrot! go to this woman's husband, and make
"peace between them; be thou even an evidence
"in this cause. The bird's master felt the force
"of the relation. The sum of the story is this:
"he departed from his house, and, having mounted
"a horse, came to his wife, and said, Alas, my
"love! I have persecuted you, without your having
"committed any fault; but now pardon my trans-
"gression. Then he brought his wife home, and
"*from that time* they lived together in perfect har-
"mony and good understanding, in the full enjoy-
"ment of love and delight."

Miemun's parrot *thus* finished the tale of the merchant's parrot, and said to Khojisteh, Arise quickly, and go to the prince, that your promise may not be broken and violated. If, *which* God forbid! your husband gets intelligence hereof, I am ready to establish

نخواسته این خبر شوی تو بشنود من مثال طوطی
تاجر به صلح و آشتی کردن حاضرم خجسته ازین
سخن مسرور شده خواست که نزد شاهزاده برود
بهمدرین اثنا صبح صادق ظاهر شد و رفتن خجسته
موقوف کردید از انجاکه خجسته که همه شب برای
شنیدن قصه بیدار بود جهت خوابیدن رفت و
بالای بستر خفت

establish peace and friendship, like the merchant's parrot. Khojisteh, delighted at these words, was ready to go to the prince; but, at that instant the dawn beginning to appear, she postponed her departure. As Khojisteh had kept awake all night to hear the story, she now retired, and reposed herself on her bed.

حکایت دوم وفاداري پاسبان که باشاه طبرستان کرده بود

چون روز تمام گردید از انجا که شب رسید خجسته از بستر گرانمایه برخاست و طعامهاي گوناگون و میوهاي بوقلمون طلبید و خورد و ماه روي خودرا آراست و آرایش داد و پارچه زر باف پوشید و نزدیک طوطي آمد و اجازت و رخصت خواست

طوطي عرض کرد که تو شاد باش و هیچ تامل و اندیشه مکن چرا که من در کار تو مجهد و مساعي خواهم بود و ترا در حضور شاهزاده خواهم رسانید اما اي خجسته تو دوستي و محبت و شوق و عشق شاهزاده در دل بدار چنانچه پاسبان شاه طبرستان اراده

TALE THE SECOND.

The Fidelity of a Sentinel towards the King of Teberistan.

WHEN the day was entirely spent, and night arrived, Khojisteh arose from the costly couch; and having called for different kinds of food, and various fruits, ate thereof. She composed her countenance *with a benignity* resembling the moon; and, having adjusted her *head* attire, and put on apparel of rich brocade, came to the parrot for permission *to visit the prince.*

The parrot said to her, "Be cheerful, without "thinking or contriving, for I will be zealous and "active in your cause, and be the means of intro-"ducing you to the prince's presence; but you, "Khojisteh, must preserve for him, in your mind, "such friendship, benevolence, ardour, and affection,

"as

ارادت و عقیدت شاه مزبور در قلب خود داشت و در عوض آن دولت یافت

خجسته پرسید که قصهٔ شاه طبرستان چه قسم و چگونه بود مفصلاً بگو

طوطي عرض کرد که مردمان نخستین وزیرکان پیشین چنین فرموده اند که یکروز شاه طبرستان مجلس و محفل برابر بهشت و فردوس اراسته کرد و طعامهاي نفیس و خورشهاي لطیف و شرابهاي مطبوع و کبابهاي گونا گون در بزم میداشت و همه شاهزادگان و امیرزادگان و حکیمان و استادان شهر حاضر شدند و طعامها تناول فرمودند و کبابها و شرابها خوردند و نوشیدند در انجا ناگاه مردي امد اجنبي خاصان بارگاه اورا فرمودند که تو کیستي و از کجا آمدي گفت من شمشیر زن و شیر گیرام و هنر تیراندازي میدانم و چنان تیراندازي میکنم که تیر من از سنگ خارا بیرون بگذرد سواي این بسیار حرفت

" as shall equal the attachment and fidelity which a
" sentinel in the service of the king of Teberistan
" maintained in his heart towards that monarch,
" and, in reward thereof, acquired prosperity."

Khojisteh asked, " Of what nature, and after " what manner is the story of the king of Teberistan? " Relate it at full length."

The parrot said, " Men of former times, the " sages of antiquity, have thus related:—Once upon " a time the king of Teberistan prepared such a " banquet and convivial meeting as equalled paradise. " At this feast were displayed the most exquisite and " delicious viands, the choicest liquors, and all sorts " of roasted meats; there were present all the princes, " nobility, sages, and learned doctors, belonging to " the city, who did eat of the victuals, and, *amongst* " *the rest*, of the roasts, and they drank of the li- " quors.

" Suddenly a man, who was a stranger, entered " the place. The nobles of the court inquired who " he was, and from whence he came? He an- " swered, I am a gladiator, and a lion-catcher. I " profess the art of archery, in which I am such an " adept, that I can drive my arrow through a hard

" stone;

و حکمت خوب میدانم اول نزد امیر خجند نوکر و
چاکر بودم امیر خجند مذکور قدر صنعت من نشناخت
ازین رهکذر و علت نوکري او کذاشته نزدیک
شاه طبرستان آمدم شاه طبرستان سخن اورا
شنیده کار پردازان خودرا حکم کرد که اورا
در خدمت پاسباني و نکهباني نوکردارند همان
وقت کار پردازان مطابق حکم شاه مسطور
نوکرداشتند پاسبان مذکور هرشب از یکپا
ایستاده جانب قصر شاه نکاه خودرا کذاشت
یک شب پادشاه بعد نیم شب بالاي قصر
میکردید و سایر بود و نکاه هر طرف میکرد و فرود
قصر مینکریست دید که یک شخص از یکپا استاده
است پادشاه اورا پرسید که تو کیستي و در نیم
شب چرا استادهٔ کفت که من پاسبان و حارس
و نکهبانم و حراست قصر شاه میکنم و از چند روز
از یکپا استاده میباشم و منتظر دیدار و مشتاق
لقاي مبارک پادساه ام امشب از معاونت

" stone; and besides this, I know many other valu- " able arts and mysteries. I first engaged in the " service of Ameer Khojend, but he knew not " the value of my skill; for which reason, having " quitted his employ, I am now come to the king " of Teberistan. The king of Teberistan, having " heard his speech, commanded his courtiers to en- " tertain the man in the capacity of a guard or sen- " tinel; when, immediately, in conformity to the " king's command, they received him into the ser- " vice: and this sentinel kept watch every night, " standing on one leg, with his eyes fixed on the " royal palace.

" One night the king was walking, till after mid- " night, on the roof of the palace; and, after looking " about on all sides, cast his eyes below, when he " saw a man standing on one leg: the king inquired " his name, and why he was standing in this man- " ner at midnight? He answered, I am the senti- " nel, watch, or guard, in charge of the king's palace, " and for some days have stood on one leg, in ear- " nest expectation of his majesty's august presence. " To-night, through the aid and assistance of fortune,

" and

و اعانت بخت و طالع میمون خود جمال با کمال پادشاه دیدم و بسیار شادمان شدم

و در اثناي این کفت و کو از طرف بادیه و دشت یک آواز در کوش و سمع پادشاه رسید که من میروم کدام آدم مرا خواهد کردانید پادشاه از استماع این آواز و صداوند متعجب کشته حارس را فرمود که اي حارس این آواز را سماعت کردي پاسبان عرض کرد که از چند شب این آواز مي شنوم لیکن خدمت پاسباني دارم ازین باعث استفسار این صد انکزدم که این ندا ازان کیست الحال اکر پادشاه حکم کنند بسرعت سریع رفته این آواز را تحقیق کند و در حضور کرم معمور بندکان اقدس مشرورحاً معروض دارد شاه حکم کرد که برو و این آواز دریافت نموده بعرض رسان پاسبان همان وقت بیرون رفت بعد اندک رفتن او پادشاه نیز از کلیم سیاه همه بدن و روي را پوشیده از اندک تفاوت

" and the stars, it has been my good luck to behold
" his majesty's graces in perfection, and I am greatly
" delighted on the occasion.

" During this conversation, the king heard a voice
" issuing from the wilds and deserts, which said, I am
" going, who is the man that will cause me to return
" back? The king was astonished at hearing this
" noise, and asked the sentinel whether he had re-
" marked it. The sentinel replied, I have heard
" this noise several nights, but my duty requires my
" attendance on my post, and, for that reason, I have
" not inquired about it; but now, if your majesty
" gives me orders, I will ascertain what the noise is
" with all possible expedition, and report it to the
" court, peopled by the slaves of the most holy
" law*. The king rejoined, Go! and having learnt
" the meaning of the cause, convey the intelligence
" to the seat of holiness †.

" The sentinel instantly departed; and the king,
" after having covered all his body and face with a

* This hyperbolical phrase signifies nothing more than
" the king's presence."

† This also signifies " the king's presence."

تفاوت درپس پاسبان رفته دید که در راه یک
عورت خوب صورت استاده میگوید که من میروم
کدام آدم مرا باز خواهد گردانید پاسبان پرسید
که اي عورت زیبا شبیه و حسن ملیح شکل
لطیف تو کیستي و این سخن چرا میگوئي
عورت مذکور ظاهر کرد که من صورت و تصویر
عمر پادشاه طبرستان ام عمر شاه مذکور با نجام
رسید الحال من میروم پاسبان گفت اي تصویر
عمر شاه الحال تو چگونه باز خواهي آمد و مرا جعت
خواهي کرد تصویر گفت اي پاسبان اگر تو پسر
خودرا در عوض عمر شاه خواهي داد البته مراجعت
و معاودت خواهم کرد تا بادشاه مذکور چند مدت
در جهان خواهد زیست و زود نخواهد مرد شاه و
پاسبان وقتیکه این سخن از تصویر گوش
کرد شادمان و خوشحال گردید پاسبان جواب داد که
عمر خود و پسر خود بر عمر شاه فدا و نثار و
تصدق خواهم کرد تو اي تصویر ساعتي توقف
و درنگ

" black blanket, followed at a short distance; when
" he saw, standing on the road, a beautiful woman,
" crying out, I am going! who is the man that will
" cause me to turn back? The sentinel addressed
" her, saying, Who art thou, O woman possessing
" such exquisite beauty and delicacy of form! and
" why dost thou utter those words? The woman
" set forth, I am the representation and emblem of
" the king of Teberistan's life, the term of which
" being come to a period, I am now about to de-
" part. The sentinel said, O thou emblem of the
" king's life! by what means art thou to be pre-
" vailed on to return back? The figure replied, If
" thou, O sentinel! wilt give the life of your own
" son in exchange for that of the king, I will certainly
" return, in order that the king may live some time
" longer in the world, and not die immediately. The
" king and the sentinel experienced satisfaction and
" delight on hearing these words from the figure.
" The sentinel replied, My own life, with that of
" my son, I will devote, offer and bestow, to prolong

" his

و درنک و تاخیر بکن تا من در خانه رفته پسر خودرا آورده در حضور تو ذبح کنم

القصه طرف خانه خود رفت و همه کیفیت را با پسر خود کفت از انجاکه پسرش با وفا بود جواب داد که پادشاه منصف و عادل و رعیت پرور و غریب نواز است مثل این در جهان بودن موجب آبادي ملک و رفاهیت احوال باشند کان ملک است و خواهد بود من از استاد رحمة الله علیه این اندرز شنیده‌ام که همه طفلان دبستان و مکتب را میفرمودند که اکر در عوض دفع هلاکي پادشاه عادل کار پردازان سلطنت یکي از آدم رعایارا بکشند موجب کناه و عصیان نیست چراکه اکر پادشاه منصف از هلاکي رهائي یابد و سلامت باشد هزاران رعایاي ملک را در آرام خواهد داشت خدا نخواسته اکر این عادل بمیرد و دیکر ظالم پیدا شود تا هزاران عالم از باعث ظلم و ستم او خواهد مرد و همه ملک ویران

" his majesty's days; do you tarry and delay one " hour, till I can go to my house and bring my son; " and sacrifice him in your presence.

" Briefly—The sentinel went to his own house, " and told his son all the circumstances. The son, " being loyal, made this declaration, His majesty is " just and equitable, affectionate to his subjects, and " kind to strangers; the existence of such a monarch " causes, and will secure, the prosperity of the king- " dom, and the happiness of his people. I have " learnt the following lesson from my tutor, (on " whom be the mercy of God!) and which he taught " to all the children of the school: That if, in order " to avert the destruction of a just king, the minis- " ters of state were to put to death a man from " amongst his subjects, it is not to be accounted a " sin or transgression; because, if a good monarch is " rescued from death, and continued in safety, he pre- " serves in tranquillity thousands who are under his " dominion: God forbid that this just king should " die, lest he may be succeeded by a tyrant, through " whose cruelty and oppression thousands of mankind " might perish, and the whole kingdom become a " desert!

ویران خواهد شد پس این مصلحت و صلاح است که مرا زود ببري و بکشي

بعده پاسبان پسررا در حضور تصویر مذکور آورده دست و پایش بسته و تیز کارد دردست کرفته براي بریدن حلقوم پسر خود خم شد درین اثنا تصویر دست پاسبان بکرفت و کفت که کلوي پسر خود مبر حق تعالي بر همت و نیک کاري تو خورسند و مهربان کردید و باز مرا تا بودن شصت سال حکم داد وقتیکه پاسبان این مزده و بشارت و نوید شنیده بسیار مسرت و فراوان عشرت و انبساط حاصل کرد چون این همه کار و بار و معاملت پاسبان و پسر اورا پادشاه از دور دیده بارتیاح و ابتهاج باز کردید و پیش از آمدن پاسبان زود خودرا بر بالا خانه رسانیده بطرز اول در بالا خانه میکردید پاسبان نیزبعد نیم ساعت در حضور فیض کنجور شاه خودرا رسانید و اداب و تسلمات و کورنشات بجا

" desert! It is therefore fit and expedient that you
" take me quickly, and put me to death.

" After *this resolution*, the sentinel carried his
" son to the phantom, and having bound his hands
" and feet, took in his hand a sharp knife, and stooped
" down to cut his son's throat. At this juncture
" the phantom arrested the sentinel's hand, saying,
" Do not sacrifice your son! The Almighty, being
" satisfied with your intention, is gracious, and hath
" commanded me to remain sixty years longer.

" The sentinel, on hearing these glad tidings, was
" filled with joy and delight. The king, who had
" seen from a distance all the acts and deeds of the
" father and his son, was highly pleased; and getting
" the start of the sentinel, repaired quickly to the
" roof of the palace, and then walked about in the
" same manner as before.—Half an hour afterwards
" the sentinel appeared in the king's presence, the
" treasury of munificence, and then performing the

" usual

بجا آورده دعا داد که عمر و دولت و جاه و حشمت
شاهجهان دراز باد پادشاه گفت اي پاسبان آن
چه آواز بود مشروحاً و مفصلاً آنرا بیان کن و بگو
پاسبان هر دو دست خودرا با ادب برسینه بسته در
حضور کرم معمور شاه عرض کرد که یک زن
خوب صورت و خوش جمال از شوي خود
ناخوش و آزرده شده از خانه شوهر خود بیرون امده
درراه نشسته اینقسم اواز میکرد من در خدمت
ان زن رسیده سخنان نرم و ملایم و راستي
امیز با و اظهار کرده در میان زن و شوهر زن صلح
و آشتي کرده دادم الحال آن زن وعده و میعاد
و عهد کرد که باز تا مدت شصت سال از خانهٔ
شوهر خود بیرون نخواهد آمد

پادشاه مذکور نیکو کاري و دانائي او دیده و
فهمیده و پسندیده مسرور گردید و ظاهر کرد که در
حینیکه تو از ینجا بیرون رفتي من بتعاقب تو
رفتم و همه سوال و جواب تو و زن و پسر تو و
محبت

" usual ceremonies of homage and obeisance, uttered " the following salutation:—Long life, wealth, peace, " and splendour attend the monarch of the world! " The king commanded him to relate and explain the " meaning of the noise. The sentinel folded his " arms on his bosom in token of respect, and thus " addressed himself to the presence abounding with " mercies:—'A beautiful and elegant woman finding ' her husband's ill treatment insupportable, forsook ' his house, and was sitting on the ground making this ' lamentation. I approached her, and, by speaking ' in soft and conciliating terms, tempered with truth, ' have restored peace and good understanding between ' her and the husband; and now the woman has pro- ' mised, bargained, and agreed, never again to quit ' his house for the space of sixty years.'

" The king, having seen, comprehended, and ap- " proved of his loyalty and good conduct, discovered " himself, saying, At the time you went from hence, " I followed you, and have seen and heard all that " passed between you, the woman, and your son, tes- " tifying the attachment, affection, and loyalty of both.

محبت و عقیدت و ارادت تو و پسر تو دیده‌ام و شنیده‌ام غرض در ایام گذشته و سلف مسکین و محتاج بودي و آشفته و پریشان خاطر انشاء الله تعالي در زمان آینده و حال و مستقبل خاطر جمعدارا لبته خوشدل خواهي شد و من ترا از عون الهي دولت‌مند و عمده خواهم کرد

بعده شاه براي خوابیدن رفت و بالاي بستر خفت چون صبح صادق روشن شد پادشاه بر تخت جلوس فرمود و کارپردازان بارگاه‌را حکم صادر شد که همه امیران و وزیران و دانایان و ناظمان ملک حاضر شدند و در حضور همه مردمان حضار مجلس پاسبانرا ولي عهد خویش گردانید و کلیدها و قفل‌هاي خزانه و غیره حوالهٔ پاسبان گردانید

وقتیکه طوطي قصهٔ شاه طبرستان تمام کرد صبح صادق پدید آمد و افتاب طلوع و تابان گردید ازین

" This is my determination: hitherto you have been " poor and needy, so that your mind has been trou- " bled and perplexed: but trust in God for the fu- " ture, and be easy and happy; for, with the divine " assistance, I will make you rich, and promote you " to high dignity.

" Then the king retired, and reposed himself on " a couch. When the true dawn shone forth, the " king, being seated on his throne, commanded the " ministers of state to require the attendance of all " the omrah, viziers, sages, and governors of pro- " vinces throughout the empire; and, before all per- " sons present at the council of state, appointed the " sentinel his vicegerent, and committed to his care " all the locks and keys of his treasury, &c."

By the time the parrot had made an end of the story of the king of Teberistan, the true dawn had appeared, and the sun was risen and shone forth;

on

ازین باعث و سبب رفتن خجسته موقوف شد
از انجا که خجسته همه شب جهت شنیدن قصهٔ
پاسبان و شاه طبرستان بیدار و بیخواب مانده
بود براي خوابیدن رفت و بالاي بستر مخمل،
خفت

on which account Khojisteh's departure was deferred; and having been kept all night without sleep, hearing the story, she retired, and reposed herself on a velvet couch.

قصه سیوم زرکر و نجار و دزدیدن بتهاي زر و پنهان کردن ان

چون آفتاب غروب شد و ماه طلوع کردید خجسته بسیار زر و زیور پوشیده نزد طوطي رفت و کفت امشب مرا رخصت ده که پیش محبوب خود بروم طوطی کفت که ترا اول شب دستوري داوه‌ام چرا هنوز توقف میکني لیکن این زیور که پوشیدهٔ خوب نیست که با این زیور پیش مرد میروي مبادا که در زیور تو او طمع کند و محبت تو بکذارد چنانکه زرکري زر از نجار طمع کرده بود و دوستي سالها کذاشته

خجسته پرسید که حقیقت زرکر و نجار چه قسم است مفصل بیان کن

طوطي

TALE THE THIRD.

The Goldsmith and the Carpenter; and the Theft and Concealment of the Golden Images.

WHEN the sun was set, and the moon risen, Khojisteh, having covered herself with gold and jewels, went to the parrot, and said, "Give me leave to re-"pair to my sweet-heart to-night." The parrot answered, "I gave you permission the first night, "why do you loiter till now? but it is not advise-"able that you should go and appear before the man "bedecked in these ornaments, lest he may covet "them, and quit his affection for you; just as the "goldsmith, who coveted the carpenter's gold, and "abandoned a friendship of many years standing."

Khojisteh having desired to hear the detail of the story, the parrot repeated it as follows:

"In

طوطي گفت که در شهري با زرگري و نجار آن چنان محبت و دوستي بود که هرکس که ایشانرا دیدي برادر پند اشتي وقتي زرگر و نجار باهم بسفر رفتند و در شهري رسیدند و انجا بسیار بیخرچ شدند با خودها گفتند که درین شهر بتخانهٔ است انجا بتان زرین بسیار هستند مصلحت آنست که ما خودهارا برهمن سازیم و دران بتخانه برویم و عبادت کنیم هرگاه وقت فرصت بیا بیم چند بت را از انجا دزدي کنیم

پس هر دو دران بتخانه رفته عبادت آغاز کردند و شروع نمودند برهمنان دیگر چون عبادت ایشان را دیدند شرمنده شدند یک دو برهمن هر روز از ان بت خانه بیرون رفتندي و باز نامدندي اگر کسي، از انها مي پرسید که چرا بتخانه‌را گذاشتید گفتندي که ما مردمان عبادت کردن نمیتوانیم چنانکه آن دو کسان میکنند ازین سبب شرم میکنیم بعد چند روز بت خانه مسطور از همه برهمنان

" In a certain city there had subsisted such friend-
" ship between a goldsmith and a carpenter, that
" every person who saw them imagined them to be
" brothers. Once on a time they undertook a jour-
" ney together, and on their arrival at a certain city
" were much distressed for the means of defraying
" their expences. They said to each other, As there
" is in the city an idol temple, wherein are many
" golden images, it is adviseable that we feign our-
" selves Brahmins, and, entering into the service of
" the temple, perform our devotions, till we can find
" a convenient opportunity for stealing some of the
" images. Then both having entered the temple,
" they began to worship.

" The other Brahmins, beholding their mode of
" worshipping, were so much ashamed that every
" day one or two Brahmins left the temple, and did
" not return; and, if any person questioned them
" why they had done so, they would say, Because we
" men are not able to perform the ceremonies in
" the manner that these two persons go through
" them; on which account we feel shame. After
" some days the temple was entirely deserted by the
" Brahmins, no person remaining but the goldsmith

برهمنان خالي شد و در انجا جز زرکر و نجار کسي ديکر نماند شبي زرکر و نجار آن همه بتان را کرفتند و طرف شهر خودها روان شدند

چون نزديک شهر خودها رسيدند بتان را زير درخت دفن کردند و بخانه خودها آمدند شبي زرکر تنها آنجا رفت و همه بتان را در خانه خود آورد و در وقت فجر و صبح نجار را کفت که اي دزد محبت قديم فراموش کردي و حصهٔ من هم دزديدي آن زر چند روز خواهي خورد نجار حيران شد و با دل خود کفت که اين چه ميکويد و جواب داد که اي زرکر هرچه کردهٔ پنداشته ام براي خدا بر من تهمت منه نجار عاقل بود با او قضيه و فساد نمودن هيچ فايده نديد و خاموش ماند بعد چندي نجار همچون زرکر صورتي از چوب ساخت و لباس زرکر اورا پوشانيد و دو خرس بچه از کسي جا آورد و طعمهٔ آنها در دامن و آستين آن صورت مي نهاد هرکاه که خرس بچکان کرسنه ميشدند طعمه از دامن

" and the carpenter. One night the goldsmith and " the carpenter seized all the images, and set out for " their own city.

" When they arrived in the neighbourhood of " their own city, they buried the images under a " tree, and then went to their respective homes. " One night the goldsmith went alone, and carried all " the images to his own house. In the morning " he exclaimed against the carpenter, saying, Thief! " thou hast forgotten our long friendship, and stolen " my share: this money you will devour in a few " days. *At first* the carpenter was astonished, and " said *to himself*, What is that he saith? O gold-" smith! I suspect your doings; but, however, for " God's sake, don't fix any accusation on me! The " carpenter was a shrewd fellow, and seeing that it " was to no purpose to wrangle or dispute, remained " silent.

" Some time after, the carpenter made a figure of " wood resembling the goldsmith, and having dressed " it in his clothes, got from some place or other, two " bears' cubs, whose victuals he put into the skirts and " sleeves of the clothes on the figure. Whenever " the cubs were hungry, they ate their food out of

" the

و آستین آنصورت می خوردند چون بچکان خرس را
بآن صورت الفتي و محبتي بسیار شد نجار
مذکور زرکررا و زنان زرکر و زنان همسایه را
ضیافت کرد زن زرکر با دو پسران خود در خانهٔ
نجار رفت نجار آن پسران را جاي پنها کرده آن
دو خرس بچکان را آورد و شور و غوغا آغاز کرد که
پسران زرکر همچو بچکان خرس شدند زرکر این
شور شنیده انجا رسید و با نجار کفت که دروغ
میکوئي آدمي کاهي همچو خرس نشده آخرش این
قضیه پیش حاکم و قاضي انجا رفت و رجوع شد
قاضي پرسید از نجار که این احوال چکونه شد
نجار کفت پسران زرکر باهم بازي میکردند
اتفاقا بر زمین افتادند و همچو بچکان خرس مسخ
شدند قاضي فرمود که سخن تو چکونه باور کنم
نجار کفت در کتب دیده‌ام که قومي مسخ شده
بودند صورت انها تبدیل شده اما عقل انها
همچنان بر قرار مانده پس اکر این بچکان کسان

" the skirts and sleeves of the effigy's garment. As " soon as the cubs had conceived a great attachment " to the figure, the carpenter made a feast for the " goldsmith and the females of his family, with other " women of the neighbourhood. The goldsmith's " wife, with her two sons, came to the carpenter's " house. The carpenter having concealed the boys, " brought in the two whelps, and then began to bawl " and cry out, that the goldsmith's sons were trans- " formed into bears' cubs.—The goldsmith hearing " the disturbance, came to the spot, and said to the " carpenter, You assert a falsity, for never was a man " transformed into a bear. At length the dispute " was referred to the Governor and Cazy of the place, " and brought before them. The Cazy inquired of " the carpenter how the case stood. The carpenter " replied, The goldsmith's sons were playing together, " when suddenly falling on the ground they were " changed into bears' cubs. The Cazy said, How can " I credit your assertion? The carpenter replied, I " have seen, in ancient books, that a whole tribe was " metamorphosed; their forms having been changed, " whilst their reason continued: therefore, if these " cubs know persons, and can distinguish their friends,

" my

و دوستان خودرا شناختن توانند سخن من
بیقین خواهد در آمد حالا این بچکانرا در میان کچهري
و تمامي خلایق بکذارم اکر زرکر را بشناسند
بچکان او یند قاضي سخن نجار شنید و پسندید
و بچکان را فرو کذاشت چون زرکررا صورت همچو
صورت چوب دیدند بچکان باوجود آن مجمع نزد
زرکر رفتند و در پایش سر خودها مالیدند و بازي و
لعب کردن کرفتند قاضي اینهمه احوال دیده با زرکر
کفت که اي زرکر الحال مرا باور شد که این
بچکان تو هستند اینها را بخانهٔ خود ببر ناحق
بشرارت با نجار چرا قضیه میکني زرکر لاچار شده
سربر پاي نجار انداخت و معذرت و عذر خواهي
کرد و کفت اکر تو این حکمت براي کرفتن حصه
آن زر کردهٔ اکنون زر بکیر و پسران من بمن بده
نجار گفت که تو خیانت کردهٔ و خیانت کناه عظیم
دارد اکر توبه کني تعجب نیست که بچکان تو بصورت
اصلي

" my assertion will be established. Now I will let
" loose these cubs in the middle of the court amongst
" all the people, when, if they recognize the gold-
" smith, they are his children. The Cazy having heard
" and approved of the carpenter's proposal, the cubs
" were then let loose, when seeing the goldsmith,
" the exact counter-part of the wooden figure, they
" ran to him, rubbed their heads against his feet,
" and began to play and frisk about. When the
" Cazy considered all these circumstances, he said to
" the goldsmith, Now I do believe that these cubs
" are your children—take them home with you:—
" Why do you thus unjustly and thro' malice wran-
" gle with the carpenter? The goldsmith being con-
" founded, laid his head at the carpenter's feet, and
" asked pardon for his misdemeanors, saying, If this
" is your contrivance in order to recover your share
" of the gold, take the gold immediately, and return
" me my children. The carpenter said, You acted
" unfairly, and dishonesty is a grievous sin: should
" you repent, it would not be astonishing if your
" children were restored to their original form. The
" goldsmith surrendered to the carpenter his share
" of the gold in question; when the carpenter, in

" return,

اصلي شوند زرکر حصه زر مذکور به نجار داد و نجار نیز بچکان را پیش زرکر آورده داد

طوطي چون این حکایت زرکر و نجار تمام کرد خجسته را کفت که تو این زیور با خود مبر مبادا که دوست تو طمع درین زیوارات کند و دوستي و محبت تو بکذارد خجسته خواست که زیوررا از اندام بیرون آرد و جدا کند و جانب دوست برود صبح صادق روي نمود رفتن خجسته موقوف کشت

"return, brought out the children and presented
"them to the goldsmith."

The parrot having finished the story of the goldsmith and the carpenter, said to Khojisteh, Carry not these jewels with you, lest your lover covet them, and cease to entertain friendship and regard for you. Khojisteh wanted to take off the ornaments from her person, and lay them aside, and to go to her sweet-heart, when Aurora appearing, the departure was deferred.

حکایت چهارم امیر زاده و زن لشکري که امیر زاده امتحان کرده بود

چون افتاب غروب شد و ماه طلوع کرد خجستهٔ پیش طوطي آمد و کفت ترا از درد من هیچ خبر نیست نمي داني که از عشق بي تابم امشب مرا دستوري ده تا بروم پیش دوست خود طوطي کفت مرا نیز از غم تو سینه سوزان و چاک شد تو که هرشب این حکایات از من مي شنوي و پیش یار خود نمیروي چرا میترسم که اکر شوینو برسد از دوست شر منده شوي چنانکه از زن لشکري و امیر زاده شرمنده شده بود خجسته پرسید که و آن حکایت زن لشکري و امیر زاده چکونه است طوطي

TALE THE FOURTH.

The Nobleman and the Soldier's Wife, whose Virtue he put to the proof.

WHEN the sun was set, and the moon had risen, Khojisteh came to the parrot, and said, "You pay "no regard to my anguish: know you not that I "am distracted with love? Give me leave this very "night to go to my sweet-heart." The parrot replied, "My own breast is inflamed and torn on account of your sorrow. For, as you will hear my "tales every night, instead of going to your lover, I am "afraid lest your husband arrive, and you get shame "with your sweet-heart, in the same manner as the "soldier's wife put to confusion the nobleman." Khojisteh desired to hear the story.

The

طوطي گفت که در شهري مردي بود لشکري
زني داشت بسيار خوبصورت مرد هميشه خبرداري
او ميکرد چون مرد بسيار مفلس شد زن شوهررا
گفت چرا کسب و کار ترک کردي شوهر گفت بر
تو اعتماد ندارم ازين سبب کسي جا براي
نوکري و چاکري نميروم زن گفت اين خيال فاسد
است زن صالحهرا کسي مرد نمي تواند فريفت و
زن فاسقه را کسي شوهر محافظت نميتواند کرد
حکايت آن جوکي نشنيدهٔ که زن خودرا بر پشت
خود ميداشت و در بيابان ميکرديد زن او باصد
مرد بدکاري کرد لشکري پرسيد حکايت آن چگونه
بود زن گفتن اغاز کرد که وقتي مردي در بيابان
پيلي ديد بر پشت او عماري مرد از بيم او بالاي
درختي بر آمد اتفاقا پيل بزير همان درخت آمده
عماري از پشت خود فرود اورد و خود بچريدن رفت
چون ناگاه دران عماري زني را خوش جمال و مليح
ديد بنابران مرد از بالاي درخت فرود آمد و بازن
مطايبه

The parrot said, " In a certain city dwelt a mili-
" tary man, who had a very beautiful wife, on whose
" account he was always under apprehension. The
" man being indigent, the wife asked him why he
" had quitted his occupation and profession? He
" answered, I have not confidence in you, and there-
" fore do not go any-where in quest of employment.
" The wife said, This is a perverse conceit, for no
" one can seduce a virtuous woman; and if a wo-
" man is vicious, no husband is able to guard her.
" Have you never heard the story of the Jowgee,
" who kept his wife upon his back, and wandered
" about in the desart; *notwithstanding which*, she
" was guilty of infidelity with an hundred men? The
" soldier asked, What kind of story is that?

" The wife began with saying, that, once on a
" time, a man saw in the desart an elephant with a
" litter on his back. The man, alarmed thereat,
" climbed up into a tree. By chance the elephant
" came under that very tree, and having slipt off the
" litter from his back, went himself to graze. The
" man, on a sudden, discovering a beautiful woman
" in the litter, descended from the tree, and set about
" ingratiating himself with her: she also being well
" inclined

مطایبه اغاز کرد زن نیز بسیار خوشوقت شد
با او سخنان مطالب خود نمود القصه هر دو باستر
ضاي خودها بکار شنیعه مرتکب و مشغول شدند
بعد انفراغ کار زن یک رسن از جیب خود
بر اورده پراز کره و یک کره دیکر داد مرد پرسید
که این چه ریسماني و چکونه پراز کره است و کره
دیکر بر او بستي و از بهر چیست زن کفت
شوهر من جادوکر است خودرا مانند شکل پیل
متمثل ساخته مرا بر پشت خود میدارد و در بیابان
میکردد اکرچه خبر داري ما بسیار میکند لیکن قبل
ازین با صد مرد کاربد کرده کره این ریسمان براي
یاد داشت داشته امروز بتوجه تو یکصد و یک
کره شد القصه زن لشکري چون این قصه تمام
کرد لشکري کفت اکنون مرا چه میکوئي زن
کفت مصلحت و بهتري تو درین است که بسفر
بروي و نوکري کني کلدستهٔ تازه و تر بتو خواهم داد
تا که آن کلدسته تازه و تر خواهد ماند تو یقین بداني
که

" inclined towards him, began to speak to him in
" such words as suited her purpose. In short, they
" gratified their mutual evil inclinations; after which
" the woman took out of her pocket a string full of
" knots, and added thereto one more knot. The
" man inquired about the string, how it happened to
" have so many knots, and what was the reason of
" her adding another to the number? The woman
" replied, My husband, who is a magician, has trans-
" formed himself into an elephant, and wanders about
" the desart with me on his back; yet, notwith-
" standing he watches me so narrowly, I had before
" this carnal knowledge of one hundred men, the
" memory of whom I have preserved by making
" knots on this string; and to-day, through your
" condescension, the number of knots is increased
" to an hundred and one!

" Briefly—When the soldier's wife had con-
" cluded the story, the husband asked what she had
" further to say to him? The wife replied, It is
" most eligible for you to travel, and get into ser-
" vice. I will give you a fresh and lively nose-
" gay; as long as the nosegay shall continue
" in this state, you may be assured that I have

" not

که من هیچ کاربد نکرده اکر آن کلدسته پژمرده شود پنداري که از من چیزي تقصیر شده لشکري این سخن شنیده اختیار سفر نمود زنش وقت رفتن یک دسته کل بشوهر خود داد و او در شهري دیکر رسیده بسر کار امیر زادهٔ انجا نوکر شد و لشکري آن کلدسته را همیشه با خود داشتي بعد رسیدن ایام خزان امیر زاده با حاضران مجلس کفت که درین هنکام در هیچ باغ کل تازه بنظر در نمي اید و بمردمان عهده دستیاب نمیشود بسیار تعجب است این مرد سپاهي غریب هر روز کلدستهٔ تازهٔ و تر از کجامي آرد همها کفتند که مایان نیز تعجب میکنیم پس امیر زاده از لشکري پرسید که این کلدسته چکونه است کفت که این کلدسته زن من براي نشاني عصمت و پاکي خود بمن داده است و کفته که تا این کلدسته تازه و تر خواهد ماند تو یقین بداني که دامن من از هیچ

تقصیر

" not committed any bad action; if the nosegay
" should wither, you will then know that I have
" been guilty of some fault. The soldier listened
" to these words, and resolved on taking a journey.
" On his departure, the wife presented him with a
" nosegay. When he arrived at a certain city, he
" engaged in the service of a nobleman of that place.
" The soldier always took the nosegay along with
" him. When the winter season arrived, the no-
" bleman said to his attendants, At this time of the
" year a fresh flower is not to be seen in any garden,
" neither is such a thing procurable by persons of
" rank; it is wonderful from whence this stranger,
" the soldier, brings a fresh nosegay every day. They
" said that they also were astonished at this circum-
" stance. Then the nobleman asked the soldier,
" What kind of a nosegay is this? He answered,
" My wife gave me this nosegay as an emblem of
" her chastity, saying, As long as this nosegay con-
" tinues alive and fresh, know you of a truth that
" my

تقصیر ملوث نشده امیر زاده خندید و گفت که زنِ
تو ساحر و جاد و کراست

القصه امیر زاده دو طبخ داشت بسیار دانا وزیرک
یکي را فرمود که در وطن لشکري رفته بمکر و فریب
و حیله با زن او همبستر شود و جلد باز گشته از
کیفیت زن اطلاع دهد و این کلدسته تازه ماند یانه
معلوم شود طبخ بموجب حکم امیر زاده در شهر
او رفت و یک زن دلاله را نزد زن او فرستاد
دلاله پیش زن او رفته بفریب و خداع پیغام
طبخ باو رسانید زن دلاله را هیچ نگفت و جواب
داد که آن مرد را پیش من بیار بـه بینم که لایق
من است یانه دلاله طبخ را پیش زن لشکري برد
زن در گوش طبخ گفت که حالا از ینجا برو و با
دلاله بگو که این زن لایق من نیست با چنین زن
دوستي نخواهم کرد بعد ازان تنها در خانهٔ من بیاد
دلاله را خبر مکن زیرا که ازین قوم راز ظاهر میشود
طبخ این سخن پسندید و انچنان کرد زن در
خانهٔ

" my virtue is unsullied. The nobleman laughing, " said, that his wife must be a conjuror or a sorceress.

" In a few words, the nobleman had two cooks, " remarkable for their cunning and adroitness. To " one of these he said, Repair to the soldier's coun- " try, where, through artifice and deceit, contrive to " form an intimacy with his wife, and return quickly " with a particular account of her; when it will be " be seen whether this nosegay will continue fresh " and gay, or not. In conformity to the nobleman's " commands, the cook, having gone to the soldier's " city, sent a procuress to the wife, who, through " treachery and deceit, waited on her, and delivered " the message. The wife did not give any *direct* " assent to the procuress; but said, Send the man to " me, in order that I may see whether he will be " agreeable to me or not. The procuress introduced " the cook to the soldier's wife, who said in his ear, " Go away for the present, and tell the procuress I " will have nothing to say to such a woman as this; " then come alone to my house without apprizing " the procuress, for these sort of gentry cannot pre- " serve a secret. The cook approved of her plan,

" and

خانهٔ خود چاهي داشت خشک بالاي آن چاه چادري بر چهار پائي از ريسمان خام بافته بگسترد چون مطبخ باز آمد زن بران چهار پائي اورا نشستن فرمود مطبخ بالاي چار پائي نشست و فرو افتاد و شور کردن گرفت زن لشکري پرسيد که راست بگو که تو کيستي و از کجا آمدي مطبخ ناچار تمام احوال لشکري و امير زاده گفت

القصه مطبخ ازين حادثه رفتن نتوانست مجبور ماند مدتي بدين صورت بگذشت اميرزاده از باعث دير شدن مطبخ مذکور ديگر مطبخ را بسيار مال و روپيه داده بطريق سوداگران نزد زن سپاهي فرستاد او نيز بدستور مطبخ اولين در انجا بهمون و قيره قيد شد بعد او ان از نامدن هر دو مطبخ در تعجب شدند که ازين هردو يکي باز نگشتند اينمعني خالي از خلل و قباحت نيست اکنون بهتران است که من خود بروم

روزي اميرزاده از بهانه شکار بيرون رفت و لشکري

" and acted accordingly. The woman had in her " house a dry well, on which she placed a bedstead " very slightly laced, and spread over it a sheet: when " the cook returned, she told him to sit down on " that bed; and he, having placed himself thereon, " fell through, and began to bawl out. The soldier's " wife said, Tell me truly who thou art, and from " whence you came? The forlorn cook confessed " all the circumstances about the soldier and the no- " bleman.

" The short of the story is this—The cook, un- " able to get out of the scrape, continued in this " distressful situation. When some time had passed " in this manner, and the first cook did not return, " the nobleman gave the other cook a large sum of " money, with abundance of goods, and sent him to " the soldier's wife, in the character of a merchant. " He pursued the like course with the other, and " was caught in the same whirlpool. The nobleman, " astonished that neither of the two cooks came back " again, and perceiving that some evil or mischief " must have happened to them, at length resolved " to go himself.

" One day the nobleman, under pretence of hunt-

لشكري نيز همراه اميرزاده روانه شد چون در شهر
او رسيد لشكري در خانه خود رفت و كلدسته تازه
در پيش زن نهاد زن همه ماجرا با شوهر كفت روز
دويم لشكري اميرزاده را در خانه خود برد و ضيافت
و مهماني نمود و آن هردو مطبخ را از چاه بر آورده و
بانها كفت كه مهمانان بخانه ما آمده اند شما هردو لباس
كنيزان پوشيده طعام پيش انها به بريد و خدمت
او كنيد بعد از ان شمارا آزاد خواهم كرد هردو
مطبخ لباس و پارچه پوشيدند و طعام پيش
اميرزاده بردند و از عقوبت چاه و غذاي بد موهاي
سر و ريش هردو مطبخ ريخته و افتاده بودند و رنك
روي آنها متغير و تبديل شده بود اميرزاده از
لشكري پرسيد كه اين كنيزان چه كناه كرده اند كه
موي سر ايشان تراشيدهٔ لشكري كفت كه
تقصير عظيم كرده اند از ايشان بپرسند چون
نيكو بنكريست شناخت و ايشان نيز اميرزاده را
شناختند و بسيار كريستن آغاز نهادند و برپاي
اميرزاده

" ing, set out, attended by the soldier. When they
" arrived at the soldier's city, he went to his own
" house and presented his wife with the fresh nose-
" gay. The wife told her husband all that had hap-
" pened. The next day the soldier conducted the
" nobleman to his dwelling, and prepared an hospit-
" able entertainment. He took both the cooks out of
" the well, and said to them, Guests are come to my
" house ; do you both put on women's clothes, place
" the victuals before them, and wait at table ; after
" which I will set you at liberty. The two cooks put
" on female apparel, and served up the victuals to
" the nobleman. From their sufferings in the well,
" and bad diet, the hair had fallen from both their
" heads, and their complexion was very much changed.
" The nobleman said to the soldier, What crimes
" have these girls been guilty of, that the hair of their
" heads has been shaved? The soldier answered,
" They have committed a great fault; ask themselves.
" When he examined them more attentively, he knew
" them. They, in their turn, having discovered the

" nobleman,

امیرزاده افتادند و بر عصمت و پارسائي آن زن گواهي دادند زن از پس پرده اواز کرد که اي امیرزاده من آن زن ام که تو مرا جادوکر پنداشتي و مردمان را براي امتحان و آزمودن فرستادي و بر شوهر من خندیدي الحال دیدي چکونه ام امیرزاده شرمنده و عذر تقصیرات کرد

چون طوطي این حکایت زن لشکري تمام کرد خجسته را کفت که اي کدبانو تو جلد تر پیش محبوب خود برو مبادا که شوي تو برسد و از معشوق خود شرمنده شوي چنانکه امیرزاده ز زن لشکري شرمنده شد خجسته خاست و قصد رفتن کرد همان وقت خروس آواز کرد و صبح ظاهر شد رفتن خجسته موقوف کردید

" nobleman, began to weep grievously, fell at his feet, " and bore testimony of the woman's chastity and in- " nocence. The wife called out from behind a cur- " tain, Ay, my lord, I am that woman whom you " suspected to be a sorceress, and sent men to put " me to the proof, and laughed at my husband. Now " you have learnt my character. The nobleman was " abashed, and asked forgiveness for his offences."

The parrot having concluded this story of the soldier's wife, said to Khojisteh, " My princess, go quickly " to your lover, lest your husband should arrive, and " you incur shame with your friend, in the same " manner as the nobleman was confounded by the " soldier's wife." Khojisteh wanted, and made an effort to go; but at the very time the cock crowed, and day appearing, her departure was deferred.

حکایت پنجم زرکر و نجار و خیاط وزاهد که جهة عورت چوبي قضیه کرده بودند

چون آفتاب در مغرب رفت و ماه از مشرق بر آمد خجسته بطلب رخصت بر طوطي رفت و کفت امشب دستوري ده که پیش محبوب خود روم طوطي کفت اي کدبانو ترا هرشب رخصت میدهم چرا توقف مي کني میترسم که ناکاه شوهرتو برسد و احوال همچو آن قصه چهار شخص شود خجسته پرسید که حکایت آن چهار شخص چکونه است طوطي کفت وقتي یک زرکر و یک نجار و یک خیاط و زاهد باهم سفر کردند شبي در صحرائي مقام نمودند و با خود کفتند که امشب درین صحرا باشیم و پاسباني کنیم چهار کس هستیم هر یک یکپاس شب

TALE THE FIFTH.

The Goldsmith, the Carpenter, the Taylor, and the Hermit, who quarrelled about a Wooden Woman.

WHEN the sun descended into the west, and the moon arose from the east, Khojisteh went to the parrot to ask leave, and said, " Give me permission this " night to go to my lover." The parrot answered, " My princess, I have given you leave every night; " why do you tarry? I am afraid your husband may " arrive unexpectedly, and matters fall out like what " happened to four persons."

Khojisteh desiring to hear the story, the parrot said, " Once on a time, a goldsmith, a carpenter, a taylor, and " a hermit, travelling together, halted one night in a " desert place, and said amongst themselves, We " shall continue in this desert to-night, and keep " guard, us four persons taking a watch a-piece; to " which words they unanimously agreed. The first

" watch

شب نگهباني کنیم همه این سخن پسندیدند پاس اول نجار پاسباني کردن کرفت و براي دفع خواب تیشه بر آورد و از چوب صورتي ساخت پاس دوم چون نوبت زرکر رسید و آن صورت چوب را دید که از زرو زیور خالي با دل خود گفت که نجار یک صورت چوب ساخته و هنر خود نموده من هم هنر خود نمایم و زیورات براي کوش و کردن و دست و پاي او بسازم و آن صورت را بپوشانم که حسن او زیاده شود چنانچه زیور تیار ساخته بآن لعبت پوشانید پاس سیوم چون نوبت خیاط رسید بیدار شد زني را دید نهایت خوب صورت و خوش اندم وزیورات لطیف پوشیده اما برهنه است در حال لباس پاکیزه عروسانه دوخت و اورا پوشانیده از ان رونق او افزود پاس چهارم نوبت زاهد شد و جهة پاس بر خاست و انصورت دلاویزرا دید زاهد وضو کرد و نماز کذارد و ادا کرد بعد از ان دعا کرد که خدا یا این صورت را جان

بده

" watch the carpenter stood guard; and, in order to
" prevent sleep, took an axe and made a figure out of
" wood. The second watch, when the goldsmith's
" turn came, seeing the wooden figure, that it was
" void of gold and jewels, he said in his heart, The
" carpenter has exhibited his art by carving this
" wooden figure; I must also shew my skill, and
" make ornaments for the ears, neck, arms, and feet,
" and put them on the figure, to add to the elegance
" thereof. In such manner having prepared the
" jewels, he put them on the puppet. The third
" watch, when the taylor's turn came, he awoke. He
" saw a woman with an exceeding beautiful face and
" handsome person, decked with exquisite jewels;
" but naked:—on the instant, he made up neat
" clothes becoming a bride, and, putting them on her,
" thereby added to her elegance. The fourth watch
" belonged to the hermit, who, when he came to
" take the guard, beheld that captivating form. The
" hermit performed his ablutions and prayers; after
" which he made supplication, 'O God! give life

" ' to

بده در حال دران صورت جان در آمد و همچو مردم
سخن کردن گرفت چون شب آخر شد و افتاب بر
آمد هر چهار کس بران صورت عاشق و مبتلا شدند
نجار گفت من و الي این زنم زیرا که من از خود
تراشده و ساخته ام من خواهم گرفت زرگر گفت
که این عروس مراشاید زیرا که من زیور اورا
پوشانیده‌ام خیاط گفت که این زن آزان من
است زیرا که برهنه بود پارچه براي او من دوخته
و پوشانیده‌ام زاهد گفت که این صورت چوبي بود
از دعاي من جان یافته من خواهم گرفت القصه
قضیهٔ ایشان طول گشت اتفاقا شخصي آنجا رسید
و اینها از و انصاف خواستند ان شخص چون روي
زن مذکور دید گفت که این منکوحه من است شمایان
این زن را فریب داده از خانه من آوردید و از
من جدا کردید چنانچه آنهارا شخص مذکور گرفته
پیش کوتوال چون روي زن دید گفت که این
زن برادر من است برادر من این را همراه خود
بسفر

" ' to this figure!' Immediately the figure received
" life, so that it spoke like an human being. When
" night was ended, and the sun arose, all these four
" persons were desperately in love with the figure.
" The carpenter said, I am the master of this wo-
" man, because I carved her with my own hands:
" I will take her. The goldsmith said, She ought
" to be my bride, seeing that I have decked her
" with jewels. The taylor asserted, This woman is
" my property, for when she was naked I made
" clothes and dressed her. The hermit said, This
" was a figure of wood, which having obtained life
" at my prayers, I will take her. In short, this
" dispute had continued a long time, when acci-
" dentally there came to the spot a person whom
" they desired to do justice between them. When
" this man saw the woman's face, he exclaimed,
" This is my lawful spouse, whom you have seduced
" from my house and separated from me. After
" this manner, he seized and carried them before
" the Cutwal. When the Cutwal beheld the wo-
" man's countenance, he cried out, This is my
" brother's wife, whom he took with him on a

" journey:

بسفر برده بود شمایان برادر مرا کشته این زن
گرفته اید بعد ازان کوتوال این همه را گرفته پیش
قاضي برد قاضي چون برزن نظر کرد گفت که شمایان
کیستید مدت است که این زن را من تلاش
میکنم این کنیز من است بسیار نقد و جنس من
گرفته گریخته بود حالا مال و اجناس مرا کجاست
جواب گویید

چون این خصومت و قضیه بسیار دراز کشید و
بطول انجامید و مردمان بسیار براي تماشا جمع
شدند و دران مجمع و انبوه پیري حاضر بود گفت
این قضیه از کسي مردم فیصل نخواهد شد و در فلان
شهر درختي است بزرگ و کهنه نام آندرخت
شجرة الحکم است ۰ هر قضیه که از مردمان انفصال
نمي شود پیس آندرخت مي برند ازان درخت
آواز مي براید که حق کیست و دعوي و سخن باطل
کدام است القصه آن هفت مردم زیر درخت
مذکور رفتند و زن را نیز همراه بردند و همه احوال
خود ها

" journey: you have killed my brother, and taken
" the woman by force. Hereupon the Cutwal ap-
" prehended them, and carried them before the Cazy.
" When the Cazy looked at the woman, he interro-
" gated them, saying, Who are you? For a long
" time past I have been inquiring after this woman;
" she is my bondmaid, who absconded with a great
" deal of my money: now, where is my money and
" effects? give an answer.

" When this quarrel and altercation had run to
" great length, and many people were collected to-
" gether to see the sight, an old man, who was pre-
" sent, said, This dispute will not be decided by any
" man: but in such a city there is a large old tree,
" called the Tree of Decision; every dispute that
" men are unable to determine, is carried before this
" tree, from which a voice issues, declaring on whose
" side there is justice, and whose claim is false. To
" shorten the story, these seven men went under the
" tree, and also carried the woman along with them;

خودها پیش آن درخت عرض کردند در حال تنبه
درخت شکافت و آن زن دویده دران شکافت
و تنبه درخت پیوست و کم شد و از ان
درخت اواز بر آمد که هرچیز بطرف اصل خود
میرود و هفت عاشق آن زن شرمنده شدند

طوطي چون این حکایت تمام کرد با خجسته
کفت که اي کدبانو میترسم که ناکاه شوهر تو
برسد و ترا چون آندرخت پیش خود کیرد و از
معشوق خود شرمنده شوي بر خیز و جانب
معشوق و یار خود برو خجسته خواست که نزد او
برود هماندم خروس آواز کرد و اثار صبح ظاهر شد
رفتن خجسته موقوف کردید

" and each of them set forth the circumstances of his
" particular case. On the instant, the trunk of the
" tree divided asunder, and the woman ran into the
" cleft, upon which the tree reunited, and she disap-
" peared. A voice proceeded from the tree, that
" every thing returns to its first principles; and
" the seven suitors for the woman were overwhelmed
" with shame."

The parrot having concluded this tale, said to Khojisteh, " Mistress, I am apprehensive your husband " may come unexpectedly; and, like the tree, unite " you to himself, and you get shame with your lo- " ver: arise and go towards your sweet-heart and " friend." Khojisteh intended to have gone to him, at which instant the cock crowed, and the signs of morning appeared, when her visit was put off.

حکایت ششم راي قنوج و دختر او و عاشق شدن درویشي بر دختر مذکوره

چون افتاب در مغرب فرو رفت و ماه از مشرق بر آمد خجسته بکمال زیب و زینت بطلب رخصت بر طوطي رفت و کفت که من شرمندهٔ تو هستم زیرا که هرشب پیش تو مي آیم و ترا تصدیع میدهم براي خاطر من خواب و آرام نمیکني شکر الطاف تو چکونه از کدام زبان کنم و بکویم طوطي کفت که من بندهٔ تو هستم هرچند همچو بندکان کسي کار تو کردن نمي توانم لیکن زود تر ترا بمعشوق تو خواهم رسانید و همچو راي رایان که حکایت او شنیده باشي براي توسعي خواهم نمود خجسته پرسید حکایت که آن چه کونه است

طوطي

TALE THE SIXTH.

The King of Kinoje and his Daughter, with whom a Dirveish became enamoured.

WHEN the sun sunk beneath the west, and the moon arose from the east, Khojisteh, completely decked and ornamented, went to the parrot to ask leave, saying, "I am ashamed *to appear* before you, "and that you should have so much trouble for my "sake: you neither sleep nor take rest; how shall "I thank you for your favours? how can my tongue "perform and utter it?" The parrot answered, "I "am your slave, although by no means able to execute any business of yours in a manner becoming "a servant; however, I will speedily send you to "your lover, and exert myself in your cause, like the "royroyan, whose story you may have heard." Khojisteh asked, "What is the nature of the story?"

The

The parrot said, " The king of Kinoje had a
" daughter, whose face was *as fair* as the moon, and
" her features exceedingly beautiful. It happened
" that a dirveish fell in love with her, and from this
" passion became mad and senseless. Whenever he
" had lucid intervals, he would say to himself, What
" a folly is this! how can a beggar be related to a
" monarch ? After some days the dirveish sent a
" message to the king, Give me your daughter, be-
" cause I have a great regard for her; consider not
" my poverty, and your own royalty. The king, on
" hearing these words of the dirveish, was violently
" enraged, and gave orders for him to be punished.
" The vizier said, He is a dirveish, and your Majesty
" never distresses dirveishes: I will contrive some
" other means of sending him out of the city. Af-
" terwards the vizier sent for the dirveish, and said
" to him, If you will bring an elephant load of gold, I
" will deliver to you the king's daughter. When
" the dirveish was considering how to procure the
" money, a person said to him, If you require as
" much gold as an elephant can carry, go to the roy-
" royan, represent your situation, and ask; when
" he

قدر زر بتو خواهد بخشید درویش پیش رای‌رایان
رفت و احوال خود عرض نمود رای‌رایان در حال
پیلي پراز زر بار بدرویش عطا کرد درویش
آن زر را پیش راجه برد راجه وزیررا گفت
حکمتیکه کردي پیش نرفت زیرا که درویش پیل
پراز بار زر آورد وزیر گفت که رای‌رایان بخشیده
باشد در ینوقت کسي این چنین سخاوت کردن
نمي تواند اکنون حکمتي دیکر باید کرد وزیر درویش را
گفت که دختر راجه را به بدل یک فیل پراز
بارزر نخواهي یافت لیکن اکر سر رای‌رایان
بیاري البته دختر راجه بیابي درویش باز پیش
رای‌رایان رفت و احوال خود گفت رای‌رایان
فرمود که خاطر جمعدار و براي سر من اندیشه
مکن سالهاست که سر خود بردست میدارم که هرکه
بخواهد اورا بدهم تو رسني در کلوي من به بند و
مرا پیش راجه ببر و بکو که آن سر که خواستید
معه تن او آوردم اکر قبول کند سر از تن من
جدا کن

" he will certainly bestow on you this quantity of " gold. The dirveish went to the royroyan, and " set forth his case. The royroyan immediately " bestowed on the dirveish an elephant-load of gold, " which he carried to the rajah. The rajah said to " the vizier, Your scheme has not succeeded, for the " dirveish has brought the elephant-load of gold. " The vizier said, The royroyan must have given it; " in these days no other person is capable of perform- " ing such an act of munificence: now, some other " plan must be pursued. The vizier said to the " dirveish, You will not obtain the rajah's daughter " in exchange for an elephant-load of gold; but if " you bring the royroyan's head, certainly you shall " have her. The dirveish went again to the royroyan, " and told the circumstances of his case. The roy- " royan said, Set your mind at rest, and be not un- " easy about my head; for many years I have kept " my head in my hand, ready to be given to who- " soever should require it: do you tie a rope round " my neck, and carry me before the rajah, and say, " I have brought the head which you required, to- " gether with its body; if he consents, separate my " head from my body; and should he demand any

جداکن و اگر چیزي دیگر بخواهد تدبیران خواهم کرد درویش آن چنان کرد و راي رایان را رسن در گلو بسته پیش راجه برد راجه چون جوان مردي راي رایان دید بر پا افتاد و گفت درین عالم زیاده از همت و جوان مردي تو کسي نیست و نخواهد بود که براي خوشي خاطر گدائي و درویشي سر خودرا بدهد پس راجه دختر خودرا طلبید و راي رایان را سپرد و گفت که این کنیز تست هر کرا خواهي بدهي

چون طوطي این حکایت راي رایان باخر رسانید خجسته را گفت که اي کد بانو اگر سرمن ترا در کار شود خواهم داد هیچ دریغ و افسوس نخواهم کرد مصلحت انست که زود پیش دوست خود برو چون خجسته بر خاست و خواست که نزد معشوق خود برود خروس آواز کرد و صبح شد و رفتن او موقوف شد

" thing further, I will manage it also. The dirveish " did so, and having tied a rope round the neck of " the royroyan, carried him before the rajah. When " the rajah saw the generosity of the royroyan, he " fell at his feet, and said, No man in this world ex- " ceeds you in greatness of mind and manliness, nor " will there ever be one willing to devote his own " head for the satisfaction of a beggar, a dirveish. " The rajah sent for his own daughter, and presenting " her to the royroyan, said, This is your handmaid, " dispose of her to whomever you please."

When the parrot had brought to a conclusion the story of the royroyan, he said to Khojisteh, " If my " head can be of any service to you, my mistress, " I will give it without hesitation or regret. It is " adviseable that you should go speedily to your " friend." When Khojisteh stood up, and wanted to have gone to her beloved, the cock crowed, and it being morning, her departure was deferred.

حکایت هفتم صیاد و طوطي و بچکان او

چون آفتاب در مغرب رفت و ماه از مشرق بر آمد خجسته با دل پر درد و چشم پر اشک بر خاست و بطلب رخصت پیش طوطي رفت طوطي را متفکر دید پرسید که چرا متفکر هستي طوطي کفت که براي تو زیرا که نمیدانم که معشوق تو چکونه است با تو وفا خواهد نمود یا نه همچو طوطي کامرو شاه خواهد کرد خجسته پرسید حکایت طوطي کامرو شاه چکونه و چه قسم است

طوطي حکایت کفتن آغاز کرد که وقتي صیادي بر اشیانه طوطي دامي نهاد و طوطي را معه بچکان اواز ان کرفتار کرد طوطي بچکان را کفت که حالا مصلحت

TALE THE SEVENTH.

The Fowler, the Parrot, and her Young Ones.

WHEN the sun sunk into the west, and the moon came out of the east, Khojisteh, with a heart full of anguish, and eyes replete with tears, arose, and went to the parrot for leave. Beholding the parrot full of thought, she said, "Why are you pensive?" The parrot replied, "On your account; because I know "not what kind of lover yours is—whether he will "be faithful to you or not, and act like the parrot "of King Kamrew." Khojisteh asked, "What is "the nature of the story of King Kamrew's parrot?"

The parrot began relating the story:—"Once "on a time a fowler threw a net over the nest of a "parrot, and imprisoned therein the parrot together "with her young. The parrot said to her nestlings,

"The

مصلحت آنست که شما خودهارا مانند مرده سازید
چون صیاد شمارا مرده خواهد دید از دام بیرون خواهد
انداخت اکر مرا تنها خواهد برد هیچ مضایقه نیست
زیرا که من اکر زنده خواهم ماند از کسي حکمت
خودرا پیش شما خواهم رسانید .بچکان آنچنان
کردند صیاد آنها را مرده پنداشته همه‌را از دام
بیرون انداخت انها در حال پریدند و بر شاخ
درخت نشستند صیاد برهم شد و طوطي را بر
زمین زدن خواست طوطي کفت که اي صیاد خاطر
جمعدار قیمت خود انقد و خواهم دهانید که باقي عمر
ترا دیکر در کار نخواهد شد زیرا که من طبیب ام و
درین کار کامل و دانا هستم صیاد چون این سخن
بشنید خوش شد و کفت اي طوطي مدت
است که راي کامرو پادشاه ملک من است سخت
بیمار است مرض هایل میدارد میتواني که آن از
و دفع کني طوطي کفت اي صیاد این چه قدر کار
است انچنان طبیب ام که دو هزار مریض را به
کردن

" The best way will be for you to feign your-
" selves dead, when the fowler, seeing you in that
" state, will fling you out of the net; and if he car-
" ries away me only, it will be of no consequence,
" because, if I preserve my life, I can contrive some
" means to get to you. The young ones did as
" they were directed. The fowler, supposing them
" dead, flung them all out of the nest; they instantly
" took flight, and settled on the branch of a tree.
" The fowler, enraged, was going to dash the par-
" rot on the ground. The parrot said to the fowler,
" Set your mind at rest; I will obtain you such a
" price for myself, that you shall need nothing far-
" ther during the remainder of your life; for I am
" a physician, and perfectly skilled in the profession.
" The fowler was delighted at hearing these words,
" and said to the parrot, Roy Kamrew, who is
" king of my country, has long laboured under a
" grievous disease; will you be able to relieve him
" from it? The parrot said to the fowler, What
" mighty business is this? I am such a physician
" that

کردن توانم مرا پیش پادشاه ببر و هنر من ظاهر
کن پس بقیمت گران تر مرا بفروش صیاد اورا
در قفص کرد و پیش راي کامرو برد گفت که این
طوطي که آورده ام علم طبابت نیکو میداند راي
گفت مرا نیز طبیب دانا بسیار در کار است
قیمت این طوطي بگو صیاد گفت که ده هزار دینار
راي کامرو ده هزار دینار صیاد را داد و طوطي را خرید
نمود از روز دیگر طوطي علاج راي مذکور کردن
گرفت و نیم مرض او دور شد پس طوطي گفت
که اي راي کامرو از دوائي من نیم مرض تو
دفع شده است بر من توجه و مهرباني کن و از
قفص بر آر تا تلاش دوا بکنم و از قفص ترد رهائي
تو بسازم راي سخن اوراست دانست و از
قفص بیرون کرد طوطي في الفور به پرید و باز نزد
شاه نیامد

طوطي چون این حکایت تمام کرد با خجسته
گفتن آغاز نمود که اي کدبانو مي ترسم که
معشوق

" that I can cure ten thousand patients; carry me " before the king, acquaint him with my skill, and " then sell me at a high price. The fowler put her " in a cage, and having carried her to Roy Kamrew, " said, I have brought this parrot, who is proficient " in the art of physic. The king said, I am myself " in great want of a skilful doctor; mention the price " of this bird. The fowler replied, Ten thousand di- " nars. Roy Kamrew instantly purchased the par- " rot, by paying the fowler ten thousand dinars. The " next day the parrot began administering medicine " to the king. His disorder was half cured, when " the parrot said to him, As my medicine has re- " moved the moiety of your complaint, shew me " attention and kindness, by taking me out of the " cage, in order that I may explore a medicine which " will liberate you from all care. The king, be- " lieving these words to be true, took her out of the " cage. The parrot immediately flew away, and " never returned to the king."

When the parrot had finished this tale, he addressed himself to Khojisteh, saying, " I am afraid,

 " my

معشوق تو همچو طوطي راي کامرو با تو دغا نکند
فکر من ازين سبب است حالا زود جانب معشوق
خود برو و تا که اورا نا آزمائي بر او اعتماد مکن پس
از ان خجسته خواست که پيش حريف خود برود
خروس صبح آواز کرد و صبح ظاهر شد رفتن خجسته
موقوف کرديد .

" my lady, lest your lover should act treacherously " by you, like the parrot of Roy Kamrew; and this " is the cause of my pensiveness. Hasten now to " your sweet-heart, but place no reliance on him till " you have tried him." After that, Khojisteh wanted to have gone to her gallant; the morning cock crowed, and the dawn appearing, her departure was deferred.

حكايت هشتم تاجر و زن او كه با او چالاكي كرده بود

چون افتاب در مغرب رفت و شب رسيد و ماه از مشرق طلوع كرد خجسته با دل دردناك و پرسوز بر خاست و بطلب رخصت بر طوطي آمد چون طوطي خجسته را متفكر ديد پرسيد چرا متفكر هستي خجسته كفت كه هر شب پيش تو مي ايم وغم خود با تو ميكويم پس كدام وقت خواهد بود كه بايار ملاقات خواهم كرد و اكر امشب رخصت بدهي بروم و كرنه صبر كنم و بخانه خود نشينم طوطي كفت تو هر شب حكايت من مي شنوي و شب همين جا آخر ميكني ميخواهم كه امشب زود تر بروي اتفاقا اكر شوهر تو بيايد و ترا كسي جا بيند

TALE THE EIGHTH.

The Merchant, and his Wife, who outwitted him.

WHEN the sun sunk into the west, and, it being night, the moon ascended from the east, Khojisteh, with a sad and aching heart, got up and went to the parrot, in quest of leave. The parrot, observing Khojisteh pensive, asked why she was thoughtful? Khojisteh answered, "Because I come to you every night "and disclose to you my sorrow; when then will "be the time that I shall meet my lover? If you give "me leave this night, I shall go; otherwise, I will "exercise patience, and sit at home." The parrot answered, "You listen to my stories every night, and "continue here till morning. I want you to go "quickly this night. If it should happen that your "husband arrives and meets you any where, follow "the

جا ببیند همچو زن تاجر زبان درازي كني حجسته
پرسید كه قصهٔ زن تاجر چكونه و چون است بكو

طوطي كفتن آغاز نهاد كه در شهري از شهرها
تاجري بود مال‌دار زني داشت خوبصورت وقتي
تاجر براي تجارت بملك ديكر بسفر رفت زن در
غیبت او در مجلس بیكانكان میرفت و سرودو
رقص میكرد تاجر مذكور بعد از چندي چون بشهر
خود رسید وقت شب بخانه خود آمدن نتوانست در
جاي مقام كرد و دلاله را طلبید و كفت كه امشب
براي من زن خوب و لطیف بیار اتفاقا دلاله نزد
زن تاجر رفت و كفت كه شخصي مالدار از فلان
شهر رسیده است زني را میخواهد بر خیز و پیش او
برو زن خودرا از زیور و پارچه آراسته نموده پیش
او رفت چون اورا دید بشناخت كه شوهر من است
در حال شور كردن كرفت كه اي همسایكان بفریاد
من رسید شش سال كذشت كه این شوهر من
به تجارت رفته بود هر روز و شب راه او میدیدم

" the example of the merchant's wife, and scold him."
Khojisteh asked, " What, and how is the story of the " merchant's wife? tell me."

The parrot began, saying, " In a certain city was " a rich merchant, who had a handsome wife. Once " on a time this merchant travelled to another coun- " try, in order to trade. During his absence the " wife frequented strange companies, and sang and " danced. After *having been absent* some time, the " merchant arrived in his own city, when, being night, " he could not enter his own house; he took up his " lodging in some other place, and, having sent for a " procuress, desired her to bring a fine elegant wo- " man to pass the night with him. It chanced that " the procuress went to the merchant's wife, and said, " A rich man, who is arrived from such a city, wants " a woman; arise, and go to him. The woman " adorned herself with jewels and fine clothes, went " to him, and, as soon as she saw him, knew it was " her husband: immediately she began crying out, " O neighbours, listen to my complaint! six years hav- " ing elapsed since this husband of mine went *abroad* " to trade: I have looked for his return every day

" and

روزها است که از سفر باز آمده و در اینجا مقام کرده مرا فراموش نموده است امشب خبراین شنیده خود آمده‌ام اکر شماها انصاف این معني نمائید بهتر وکرنه پیش قاضي خواهم رفت و اورا خواهم کذاشت مردمان همسایه جمع شدند و در میان او و تاجر صلح کردند القصه زن از قوت زبان درازي با شوي خود بخانه آمد و هیچ رسوا نشد

طوطي چون این حکایت تاجر تمام کرد خجسته را کفت حالا بر خیز و راه جانب معشوق خود پیش کیر هیچ توقوف روا مدار خجسته بر خاست که همچنان کند خروس آواز کرد و صبح پدیدار شد رفتن خجسته موقوف کردید

" and night: he has been returned from his journey " some days, and taken up his lodging in this place, " without thinking of me. Having been informed " of this to-night, I am come myself: if you will " do justice in this business, it is well; otherwise I " will go to the Cazy and separate myself from my " husband.—The neighbours flocked together, and " made peace between her and the merchant. In " short, the woman, by the force of scolding, came " to her own terms with her husband, without suffer- " ing any disgrace."

The parrot, having finished this tale of the merchant, said to Khojisteh, " Now arise, and go your " way to your lover, and make no delay." Khojisteh stood up to have done so; the cock crowed, morning appeared, her visit was deferred.

قصه نهم زن دهقان که بر شخصي عاشق شده خسر خود را شرمنده کرد

چون افتاب غروب شد و ماه و ستارها و سيارها بر آمدند خجسته عريان و کريان پيش طوطي آمد و کفت که اي محرم راز من و اي غمخوار من امروز براي ملاقات و ديدن مشتاق خود بسيار شوق و کمال آرزو دارم و بسا بي تاب و رنجورام اکر مصلحت بيني مرا جلد رخصت ده تا پيش دلبر خود بروم و کرنه صبر کنم اکرچه ميدانم که هرکه عاشق است اورا صبر نمي باشد طوطي کفت که کد بانو توکه هرشب پيش من براي رخصت خواستن و مشورت کردن مي آي از مشورت ترا هيچ زيان نخواهد رسيد چنانچه زن

TALE THE NINTH.

The Shop-keeper's Wife, who, having an Amour with a Person, confounded her Father-in-law.

WHEN the sun was gone down, and the moon, the fixed stars, and the planets appeared, Khojisteh, undressed, came weeping to the parrot, and said, " Alas " my confidential friend, who sympathise in my dis- " tress! I have the most anxious desire to see my " lover, being extremely afflicted and depressed. If " it seems adviseable to you, quickly give me leave to " visit the possessor of my heart, or else I will bear " with it, although I know that whoever is in love " has not patience." The parrot answered, " To you, " my mistress, who come to me every night for leave " and advice, thus acting with deliberation, no harm

" can

زن دهقان بسبب مشورت و مصلحت هيچ زيان ندید خجسته پرسید که حکایت زن دهقان چگونه و چون است

طوطي گفتن اغاز کرد که روزي زن دهقاني بر بام نشسته بود جواني اورا دید و عاشق شد زن در یافت که این جوان بر من عاشق شده است اورا طلبید و گفت که بعد نیم شب پیش من بیا و در زیر درختي که در حویلي من است بنشین جوان بعد دو پاس شب در خانه او رفت زن نیز از بستر بر خاست و نزد او رفت و بزیر درخت با او همبستر شد اتفاقا پدر دهقان در آن وقت براي کاري بر خاسته خواست که از خانه بیرون رود ناگاه زن پسر خودرا با مرد بیگانه یکجا خفته دید و خلخال از پاي زن بر کشید و نزد خود داشت و با خود گفت که وقت صبح زن را سیاست خواهم نمود زن جوان را رخصت نمود و نزد شوهر خود رفت و اورا بیدار کرد و گفت که خانه

" can happen. Like the shop-keeper's wife, who, " having acted considerately, did not suffer any in- " jury." Khojisteh asked, How and what is the " story of the shop-keeper's wife?"

The parrot began, saying, " One day, as a shop- " keeper's wife was sitting on the terrace of the house, " a young man saw her, and was enamoured. The " woman perceived that the youth had fallen in love " with her; she called him, and said, ' Come to " ' me after midnight, and seat yourself under a tree " ' that is in my court-yard.' After midnight the " youth repaired to her house; the woman also got " out of bed and went to him, and slept with him " under the tree. It happened that the shop-keeper's " father, at the very time having risen on account " of some business, wanted to go out of the house: " unexpectedly he saw his son's wife sleeping along " with a strange man; he took the rings from off " the woman's legs, saying to himself, In the morn- " ing I will punish her. The woman sent away the " youth, and going to her own husband, waked him, " and said, The house is very hot; come, let us sleep " under the tree. In short, the woman slept with

" her

خانه بسیار گرم است بیا بزیر درخت بخسپیم
القصه زن در همانجا که با جوان خسپیده بود
با شوهر خفت چون شوهر در خواب رفت باز
اورا بیدار کرد و گفت پدر تو اینوقت در
اینجا آمده خلخال از پاي من کشیده برد آن
مرد پیر مرا همچو پدر است در چنین وقت که
با شوي خود خسپیده ام چرا نزد من آمد و
خلخال از پاي من بر کشید و برد چون صبح ظاهر
شد شوهر اواز پدر غصه شد پدرش احوال
شب که با مرد بیگانه دیده بود ظاهر نمود پسرش
سخنان سخت با پدر گفتن گرفت که بوقت نیم
شب به سبب گرما من با زن خود بزیر درخت
خفته بودم تو آمدي و خلخال زن من از پا کشیده
بردي زن مرا هانوقت بیدار کرد و خبر داد بنابر
این پدر او نهایت شرمنده شد زن که بموجب
شورت چنین حیله کرد اورا هیچ زیان
نرسید

طوطي

" her husband, on that very spot where she and the " young man had slept together. When the hus- " band was fast asleep, she waked him again, and " said, Your father came here just now, took the " rings from my ancles, and carried them away. That " old man, whom I consider as my father, how could " he approach me at the time I was sleeping with " my husband, and, taking the rings from my ancles, " carry them away! In the morning the husband " was angry with his father, who disclosed the cir- " cumstance, how in the night he had seen her with " a strange man. The son spoke harshly to the " father, saying, In the night, when, on account of " the heat, my wife and I were sleeping under the " tree, you came, and taking the rings from my wife's " legs, carried them away: at the very time my wife " waked me, and informed me of the circumstance. " Accordingly the father was greatly ashamed, and " the wife, by contriving such a trick, escaped un- " punished."

The

طوطي چواين حكايت زن دهقان تمام كرد خجسته را گفت كه حالا بر خيز نزد دلربائي خود برو خجسته همانوقت خواست كه برود خروس آواز داد رفتن او موقوف گشت

The parrot having finished this story of the shopkeeper's wife, said to Khojisteh, "Now arise, and go "to him who has robbed you of your heart." She then wanted to have gone, when the cock crowing, her departure was put off.

حکایت دهم دختر تاجر و شغال

چون افتاب غروب شد و شب در آمد خجسته
با سینه پر سوز بطلب رخصت نزد طوطي رفت و
کفت بر عقل تو بسیار اعتماد دارم ازین
سبب هرشب پیش تومي آیم اکر در ینوقت مرا
مصلحت نخواهي داد پس کي خواهي داد و اکر
الحال مرا مدد نخواهي کرد پس کي خواهي کرد
طوطي کفت اي خجسته براي تو این غم در دل
است و من تا جان دارم هرکز ازین بیغم نخواهم
شد ترا هر شب میکویم که پیش محبوب خود برو
لیکن توقف میکني و حکایات من مي شنوي
مبادا راز تو در میان فاش شود ترا حکمتي خواهم
اموخت

TALE THE TENTH.

The Merchant's Daughter and the Jackal.

WHEN the sun was set, and night arrived, Khojisteh, whose heart was inflamed *with love,* went to the parrot to ask leave, saying, "I have great confidence in "your wisdom, and therefore I wait on you every "night; if you will not now give me good counsel, "and grant me assistance, when will you?" The parrot said, "It is on your account, Khojisteh, that "my heart is thus afflicted, and for this reason I "shall be unhappy as long as I live. Every night "I tell you to go to your lover; but you delay, and "listen to my tales. If perchance your secret should "be divulged, I will teach you a trick whereby you "will avoid all trouble and disgrace; just as the "jackal taught the merchant's daughter a trick, and

"gave

اموخت که از همه بلا و رسوائي دور خواهي ماند چنانکه دختر تاجر را یک شغال حکمت اموزانیده بود و مصلحت داده خجسته پرسید که آن حکایت دختر تاجر و شغال چون است مفصل بگو

طوطي آغاز کرد که در شهري از شهرها امیري بود پسري داشت کریه صورت و بد سیرت و بس احمق چون پسر بالغ گردید با دختر تاجري شادي کرده داد زن بسیار خوبصورت بود و علم موسقي خوب میدانست شبي زنش بر بام حویلي خود نشسته بود جواني زیر دیوار سرود مي سرائید زن آواز او شنیده بر او عاشق شد و از بالا خانه فرود آمد و نزد آن جوان رفت و گفت که اي جوان شوهري دارم احمق و بد صورت مي تواني که مرا با خود بري جوان قبول کرد هردو في الفور باهم روانه شدند و بر کناره تالاب بزیر درختي خفتند زن چون بخواب رفت مرد زیور او دزدیده از انجا گریخت چون زن بیدار شد زیور را

" gave her good advice." Khojisteh asked, " What
" is the story of the merchant's daughter and the
" jackal? tell it at full length."

The parrot began, " In a city was an ameer, who
" had a son, an ugly person, and of a bad disposi-
" tion, and sufficiently stupid. When the son ar-
" rived at manhood his father married him to a mer-
" chant's daughter, a handsome woman, and who was
" a proficient in the art of music. One night, whilst
" she was sitting on the roof of her house, a young
" man was singing a song by the side of the wall:
" the woman hearing his voice, fell in love with him;
" she descended from the balcony, and approaching
" the young man, said, I have a stupid ugly husband,
" can you take me away with you? The youth con-
" sented, and immediately they set off together, and
" slept under a tree, by the side of a pond. When
" the woman fell asleep, the man stole her jewels
" and ran away. When the woman awoke, she
" neither saw the jewels on her person, nor the youth
" beside her; she had no doubt but he had played

" her

زیور را بر تن و مرد را در بستر ندید بیقین
پنداشت که مرد با ما دغا کرد و گریخت چون
آفتاب از مشرق بر آمد زن بر کنار تالاب متفکر
ایستاده شد دران اثنا شغالي استخوان دردهان
گرفته انجا رسید و بر کنارهٔ تالاب ماهي دید
واستخوان را از دهن اندخت و طرف ماهي
دوید ماهي در آب رفت شغال باز استخوان را
جست بگیرد نیافت آنرا سگي برده بود زن
چون این تماشاه دید خندید شغال پرسید که اي
زن تو کیستي و در اینجا تنها چرا ایستادهٔ
زن همه احوال خود با شغال تقریر نمود سغال
گفت مصلحت آنست که الحال تو خودرا دیوانه
سازي و همچون دیوانگان خندان و گریان بخانه
برو هرکس که ترا خواهد دید معذور خواهد داشت
زن همچنان کرد و از سبب این حیله کسي اورا
بر گفتن نتوانست

طوطي چون اینحکایت تمام کرد خجسته را گفت
که

" her a trick, and was gone. When the sun came out
" of the east, she was standing pensive by the side of
" the pond. At this juncture arrived a jackal with a
" bone in his mouth; when, seeing a fish on the
" banks of the pond, he let the bone fall from his
" mouth, and ran after the fish: the fish got into
" the water, when the jackal looked again for his
" bone, in order to have resumed it, but could not
" find it, a dog having carried it away. When the
" woman beheld this sight, she laughed. The jackal
" said, What woman art thou, and why art thou stand-
" ing here alone? She told the jackal the whole of
" her case. The jackal said, You had better do this:
" Feign yourself distracted, and go home, acting the
" the part of a mad-woman, laughing and singing,
" when whoever sees you will forgive you. The
" woman acted accordingly, and by means of this
" artifice nobody could find fault with her."

When the parrot had finished this tale, he said to

Khojisteh

که حالا وقت خوب است بر خیز و پیش دلدار خود
برو هیچ اندیشه مکن اگر ترا مشکلی پیش خواهد
آمد حیله خواهم اموخت خجسته خواست که برود
در حال خروس آواز کرد و صبح ظاهر شد رفتن
خجسته موقوف گردید

Khojisteh, "Now is a good time: arise, and go to "your sweet-heart: don't be in the least anxious; for "if any difficulty should present itself to you, I will "teach you a stratagem." Khojisteh wished to have gone; at which time the cock crowed, and morning appearing, her departure was deferred.

حکایت یازدهم شیر و برهمن که طمع کرده جان خود داد

چون آفتاب غروب شد و ماه آمد خجسته بطلب رخصت بر طوطي رفت و گفت که میدانم که ترا از درد من خبر نیست ازین سبب مرا رخصت نمیکني و حکایات در میان مي آري طوطي گفت اي خجسته از خدا میخواهم که تو جلد تر بمعشوق خود برسي تو خود توقف میکني تقصیر من هیچ نیست امشب جلد برو لیکن باید که جلد مراجعت کني و در انجا هیچ طمع نه نمائي زیرا که طمع نمودن بسیار بداست و هر که طمع نمود همان دید که برهمن دید خجسته پرسید که حکایت آن چگونه است بگو

طوطي،

TALE THE ELEVENTH.

The Lion and the Brahmin, who, on account of his Avarice, lost his Life.

WHEN the sun was set, and the moon risen, Khojisteh went to the parrot for leave, and said, " I am " sensible you do not trouble yourself about my un- " easiness, and on that account do not dispatch me, " but introduce tales." The parrot said, " I wish " to God, Khojisteh, that you would go speedily to " your lover! You yourself make the delay; it is " no fault of mine. Go quickly, to-night; but you " must return soon, and do not covet any thing that " is there; for inordinate desire is sinful, and who- " soever is avaricious, will meet with the same fate " as the brahmin." Khojisteh said, " Tell me what " is that story?"

طوطي اغاز کرد که در شهري برهمني بود مالدار
اتفاقاً مفلس کرديد لاچار بسفر رفت روزي
در بياباني رسيد و ديد که شيري بر کناره
تالاب غلطيده است و روباه و آهو پيش او
ايستاده برهمن متفکر کرديد و ترسان ايستاده
شد ناکاه نظر آهو و روباه بر برهمن افتاده انها
بايکديکر کفتند که اکر شير خواهد ديد اين بيچاره
مسکين را خواهد کشت مصلحت انست که
حکمتي سازيم تا شير اورا نکشد و هيچ چيز انعام
دهد آهو و روباه شيررا دعا کردن کرفتند که سخاوت
تو چنان مشهور شده است که امروز برهمني آمده
است و اميدوار انعام ايستاده شير بر برهمن
نظر کرد و اورا نزد خود طلبيد و بسيار مهرباني
نمود آن مردمان را که پيشتر کشته بود زر و زيورات
انها افتاده بود به برهمن بخشيد و رخصت نمود بخانهٔ
خود آمد بعد چند روز برهمن بطمع زر باز پيش شير
مذکور رفت ان روز کرک و سکان پيش شير
حاضر

The parrot began, " In a certain city was a rich " brahmin, who, happening to become poor and des- " titute, went a journey. One day he arrived in a " desert, and saw a lion wallowing by the side of a " pond, with a fox and a deer standing before him. " The brahmin was confounded, and stood dreading " *the consequence*. Suddenly the fox and deer espied " the brahmin : they said to one another, If the lion " sees, he will kill this poor helpless fellow ; it is ad- " viseable that we fall on some contrivance that the " lion may not only spare his life, but grant him " some donation. The deer and fox began blessing " the lion, Your munificence is so renowned that a " brahmin is come to-day, and is in hopes of a gift. " The lion looked at the brahmin, told him to ap- " proach, and shewed him great kindness. He saw, " lying about, the gold and jewels of men who had " been slain some time before ; these he bestowed " on the brahmin, and then gave him leave to depart. " The brahmin arrived at his own house. Some " days afterwards, the brahmin, thirsting for gold, went " again to this lion. That day a wolf and some dogs " were attending on the lion ; when these saw the

" brahmin

حاضر بودند چون برهمن را دیدند عرض کردند که
این آدم نهایت گستاخ است که بي طلب نزد
شما آمده است شیر غصه شد و بر جست و
برهمن را پاره پاره کرد

طوطي چون این حکایت تمام کرد خجسته را
گفت که برهمن اگر طمع نکردي کشته نشدي و
هرکه طمع میکند در بلاي‌ها مي افتد حالا یکپاس
شب باقي است اي خجسته جلد برو و با معشوق
ملاقات کرده بیا خجسته برخاست و عزم رفتن کرد
همان دم خروس آواز کرد و صبح ظاهر شد رفتن او
موقوف گشت

" brahmin, they said, This man is exceedingly pre-
" sumptuous to appear before you uninvited. The
" lion was enraged, sprung up, and tore the brahmin
" in pieces."

The parrot having concluded the story, said to Khojisteh, " If the brahmin had not been avaricious,
" he would not have lost his life; whosoever is covet-
" ous, falls into calamities. One watch of the night
" is still remaining, go quickly, meet your lover, and
" return." Khojisteh stood up with intention to go; at that instant the cock crowed, and the dawn appearing, her departure was delayed.

قصه دوازدهم شیر کهنه و گربه که موشان را کشته خفت یافت

چون افتاب غروب شد و ماه طلوع نمود خجسته بطلب رخصت بر طوطي رفت اورا متفکر دید و پرسید که چرا متفکر گشتهٔ جواب داد که هیچ فکري ندارم لیکن غم تو مرادر غم انداخته است تو تمام شب حکایت من مي شنوي میترسم که شاید شوهر تو ناگاه برسد و از سبب نرفتن پشیمان شوي چنانکه گربه از کشتن موشان پشیمان شده بود خجسته پرسید که چرا انچنان شد بس تعجب است زیرا که موش لقمهٔ گربه است از کشتن موشان چگونه پشیمان گردید

طوطي، گفتن اغاز کرد که در بیاباني شیري میماند بسیار

TALE THE TWELFTH.

The old Lion and the Cat, who having killed the Mice, was turned out of office.

WHEN the sun was set, and the moon arose, Khojisteh went to the parrot for leave; and seeing him thoughtful, asked, " Why art thou pensive ?" He answered, " I have no care of my own, but your sad-" ness has thrown me into sorrow. The whole night " you listen to my tales : I am afraid lest your hus-" band should arrive, unexpectedly, and that you " should repent of not going; like the cat, who, " after the death of the mice, repented." Khojisteh asked, " Why was it so ? It is very wonder-" ful how the cat should have cause to repent of " killing mice, seeing that a mouse is a cat's morsel."

The parrot began, saying, " In a desert dwelt a

بسیار پیر و کهنه از سبب پیری رخنها در دندان
شیر ظاهر شده بود شیر هرگاه که گوشت می
خورد ریشهٔ گوشت در میان دندان او میماند و
دران بیابان موشان بسیار بودند چون شیر
بخواب میرفت موشان گوشت از دندان او
میکشیدند ازین سبب خواب شیرین بر شیر
تلخ می شد شیر برای دفع کردن موشان با دیگر
جانوران که مصاحب او بودند مشورت کرد روباه
عرض نمود که گربه رعیت شما است اورا بفرمائید
که تمام شب اینجا پاسبانی کند شیر مصلحت
روباه را پسندید و گربه را طلب نمود چون گربه حاضر
شد شیر خدمت کوتوالی اورا فرمود گربه بکار
پاسبانی مشغول شد موشان چون گربه را دیدند
گریختند شیر بخاطر جمعی خواب میکرد و در
وقت خواب اورا هیچ تصدیعه نمیرسید شیر
بر گربه بسیار مهربانی نمود و مرتبه اورا زیاده
نمود گربه موشان را میترسانید لیکن گاهی گربه
موشی

" lion, who was very old and decrepit, so that from " his age his teeth were decayed; whenever he ate, " shreds of meat stuck in them: and there being " many mice in that desert, when the lion went to " sleep, the mice picked the shreds of meat out of " his teeth, whereby his rest was disturbed. The " lion consulted other animals, who were his cour- " tiers, in what manner to drive away the mice. A " fox said, There is a cat, who is your subject; order " her to keep watch here all night. The lion ap- " proved of the fox's advice, and sent for the cat; " and when she came, he appointed her to the of- " fice of cutwal. The cat performed the duty of cen- " tinel. When the mice saw the cat, they decamped. " The lion slept at his ease, nothing happening to " disturb his repose. The lion shewed great kind- " ness to the cat, and increased her rank. The cat " frightened the mice, but never killed any of them,

" thinking

موشي را نميكشت دانست كه اكر موش را خواهم كشت شيررا با من هيچ كار نخواهد ماند خدمت از من خواهد كرفت روزي كربه بچهٔ خودرا پيش شير آورد و كفت كه امروز براي كار جاي رفتن ميخواهم اكر حكم شود بچهٔ خودرا در جاي خود بكذارم و من بروم فردا باز بخدمت خواهم رسيد شير رخصت فرمود كربه بچهٔ خودرا انجا كذاشته خود جاي ديكر رفت بچه كربه هر موش كه ديد آنرا كشت و در يك روز و شب همه موشان كشته شدند روز ديكر كربه رسد و موشانرا كشته ديد بچه خود را ملامت كردن كرفت كه چه كردي موشانرا چرا كشتي بچهاش كفت كه تو وقت رفتن خود چرا بمن نكفتي و امتناع بكشتن موشان نكردي القصه هردو پشيمان شدند بعد چند روز شير كربه را جواب داد و از خدمت كوتوالي اورا معزول نمود

طوطي چون اين حكايت موش و كربه و شير تمام

" thinking to herself, If I should destroy the mice,
" the lion, having no further occasion for me, will
" deprive me of my office. One day she brought
" her kitten to the lion, and said, I want to go to-
" day to a place on business; if you will permit it,
" I will go and bring my kitten in my stead, and re-
" turn to-morrow to wait on you. The lion granted
" his assent. The cat, having left the kitten there,
" went herself to another place.—The kitten killed
" all the mice she saw, and in one day and night they
" were all destroyed. The next day the cat arrived
" and saw the mice lying dead. She reprimanded
" her kitten, What have you done? why have you
" killed the mice? The kitten said, Why did not
" you speak to me at the time of your departure, and
" forbid me to kill the mice? In short they both
" repented. After some days the lion dismissed the
" cat, and deprived her of the office of cutwal."

The parrot, having concluded the story of the mice,

تمام کرد خجسته را گفت که ترا بسیار کاهل مي بينم زيرا که هرشب توقف ميکني ميترسم که مبادا شوهر تو برسد و تو چون گربه پشيمان شوي خجسته بر خاست و نزد يار خود رفتن خواست همان دم خروش خروس صبح بگوش خورد و صبح ظاهر شد رفتن او موقوف گرديد

mice, the cat, and the lion, said to Khojisteh, "You "appear to me very backward, for every night you "delay; wherefore I am afraid lest your husband "may arrive, and you repent, like the cat." Khojisteh arose, and wanted to go to her lover; at that instant the sound of the morning cock reached her ears, and morning appearing, her departure was deferred.

حکایت سیزدهم شاپور سردار غوک و مار

چون افتاب غروب شد و ماه بر آمد خجسته
انواع زیورات پوشید و بطلب اجازت پیش
طوطي رفت و کفت ترا بس عاقل مي پندارم
و نصیحت تو هر شب مي شنوم لیکن مرا از
نصیحت تو هیچ فایده نمیرسد و بمقصود خوو نمیرسم
طوطي کفت اکرچه درین کار بسیار درنک
شده لیکن خاطر جمعدار ترا بمعشوق تو خواهم
رسائید اي خجسته عاقل آنرا کویند که در هر کار
نظر میکند و هر که انجام کار نمي بیند پشیمان میشود
چنانکه شاپور پشیمان کردید خجسته پرسید که
شاپور کدام است و داستان او چه قسم بود

طوطي

TALE THE THIRTEENTH.

Of Shapoor, Commander of the Frogs, and the Snake.

WHEN the sun was set, and the moon had got up, Khojisteh put on different kinds of jewels; and, coming to the parrot to ask leave, said, " I conceive you " are very negligent, for every night I am hearing " your advice, but no advantage accrues to me from " your counsel, and I cannot accomplish my desire." The parrot answered, " Although there has been " great delay in this affair, nevertheless be assured " I will be the means of bringing you to your lover. " O Khojisteh! they are called wise who attend to " every business; and whosoever doth not reflect on " the event, will repent of it, as Shapoor was sorry " *for his folly*."—Khojisteh asked, " Who is Sha- " poor, and what is the nature of his story ?"

طوطي گفت که در ملک عرب چاهي عميق بود
دران چاه غوکان بسيار بودند غوکي بود شاپور
نام داشت او سردار غوکان بود شاپور بر همه غوکان
بسيار ظلم و ستم کردن گرفت چون غوکان
از دست او عاجز شدند با يکديگر مشورت کردند
که مايان از دست شاپور بجان آمده‌ايم ديگر يکي را
از مايان سردار مقرر بايد کرد پس غوکان ديگر يک
غوک را سردار نمودند و شاپور را از انجا خارج
کردند شاپور لاچار شده نزديک سوراخ مار رفت
و اهسته اهسته اواز کرد مار از سوراخ خود سر بر آورد و
چون غوک را ديد بسيار خنديد و گفت تو که
لقمهٔ ماهستي چرا براي دادن جان خود پيش ما آمدهٔ
گفت براي صلاح و بهبود نزديک تو آمده‌ام مار
گفت بگو تا چه عرض ميداري غوک همه احوال
خود پيش مار باز نمود و تقرير کرد که از تو مدد
ميخواهم مار بسيار خوشوقت شده بر غوک
مهرباني نمود و گفت که آن چاه بمن نما که انتقام
توا ز

The parrot said, " In the land of Arabia was a
" deep well, in which were a great number of frogs,
" one of whom, named Shapoor, was their chief.
" Shapoor exercised great tyranny and oppression,
" whereby the frogs being reduced to the utmost
" distress, consulted together, *saying*, We have barely
" escaped with life under the government of Sha-
" poor ; we ought to elect some other from amongst
" ourselves to rule over us. Then they appointed
" another frog chief, and banished Shapoor from that
" place. Shapoor being without resource, went to
" the hole of a snake, and spoke in a low tone. The
" snake put his head out of the hole, and on seeing
" the frog, laughed heartily, and said, You, who are
" a morsel for me, why come you here to throw
" away your life ? He answered, I am come to you
" for advice, and for my own good. Says the snake,
" Speak what you have to say. The frog repre-
" sented to the snake the circumstances of his case,
" and said, I want your assistance. The snake was
" much pleased ; and shewing great civility to the
" frog, said, Shew me the well, that I may avenge

تواز غوکان بکیرم القصه مار و غوک باهم روانه
شدند و بران چاه که غوکان بودند رسیدند و
اندرون آن چاه رفتند مار بعرصهٔ چند روز همه غوکان را
خورد و تمام کرد روزي شاپور را کفت که در چاه
یک غوک باقي نماند حالا بسیار کرسنه ام جلد
تدبیر خوراک من کن و مرا کرسنه مکذار شاپور
بمار کفت بر من مهرباني کرده انتقام من از
غوکان کرفتي اکنو بخانه خود برو مار کفت ترا
تنها نخواهم کذاشت شاپور بسیار ترسید و
پشیمان کردید که چرا از مار مدد خواستم
القصه مار را کفت چاهي دیکر از اینجا بسیار
نزدیک است در انجا غوکان بسیار اند اکر
فرمائي انهارا از حیله و فریب در اینجا بیارم مار
اورا رخصت داد شاپور ازین فریب از چاه بر
آمد و کریخت و در تالابي بزرک خودرا پنهان
کرد مار چند روز انتظار کرد پس از چاه بر آمد و راه
خود پیش کرفت

طوطي

" you of those frogs. In short, the snake and the
" frog set out together, and arrived at the well in
" which were the frogs, and got into the well. In
" the course of a few days the snake devoured all
" the frogs, and made an end of them. One day
" he said to Shapoor, Is there not one frog more re-
" maining in the well? I am at present very hungry;
" speedily contrive some means for my subsistence,
" and keep me from starving. Shapoor replied to
" the snake, Having shewn your kindness for me, by
" revenging me on the frogs, return now to your
" own habitation. The snake said, I will not leave
" you in solitude. Shapoor was sadly alarmed, and
" repented of having asked assistance from the snake.
" In short, he said to the snake, Very near this place
" is another well, where there are plenty of frogs;
" if you command it, I will bring them here by ar-
" tifice and stratagem. The snake gave him leave
" to go. By this device, Shapoor, having escaped
" out of the well, ran and concealed himself in a
" large pond. The snake remained some days in
" expectation, after which he left the well, and pur-
" sued his own way."

طوطي چون این حکایت تمام کرد با خجسته
گفت حالا برو و دیر مکن خجسته خواست که برود
دران اثنا جانوران صبح آواز نمودند و صبح ظاهر
شد رفتن خجسته موقوف گردید

The parrot having finished this tale, said to Khojisteh, "Go now, tarry not." Khojisteh wanted to have gone; at that moment the animals of morning made a noise, and day beginning to break, her departure was deferred.

حکیت چهاردهم شیر که یک سیاه کوش جاي او کرفته

چون آفتاب بمغرب رفت و ماه تابان کردید خجسته کریان پیش طوطي رفت و کفت که هرشب پیش تومي آیم براي رخصت نه جهة شنیدن حکایات که تو قصه میکوئي طوطي کفت که ترا از نصیحت من هیچ ضرر نخواهد شد بلکه فایده خواهي یافت امشب زود برو و با معشوق خود ملاقات کن و اکر کسي دشمن تو آنجا برسد همچو سیاه کوش حیله آغاز کني خجسته پرسید که حکایت سیاه کوش چکونه است

طوطي کفت که در بیاباني شیري مي ماند بوزنه مصاحب او بود اتفاقا شیر جاي براي سیر رفت

TALE THE FOURTEENTH.

A Lion whom a Syagoash dispossessed of his Dwelling.

WHEN the sun was sunk into the west, and the moon shone bright, Khojisteh went weeping to the parrot, and said, " I come to you every night for " leave, and not for the purpose of hearing you " relate tales." The parrot answered, " No injury " can happen to you from my admonition, but you " will speedily derive advantage:—Go to-night to " meet your lover; and if any enemy of yours should " come there, I will set on foot a stratagem, as did " the syagoash." Khojisteh asked, " What is the " story of the syagoash?"

The parrot said, " In a desert dwelt a lion, who " had a monkey for his favourite. It happened that

 " the

" the lion went a journey to some place; previous " to his departure, he delivered over his dwelling to " the charge of the monkey. During the absence " of the lion, a syagoash took possession of his dwell- " ing-place, because it was a good spot, and chose " it for his habitation. The monkey said to the " syagoash, This is the lion's residence, how can you " presume to take up your abode here without his " permission? The syagoash replied, I have dis- " covered that this place is my paternal inheritance: " What news have you? The monkey was silent. " The female syagoash said to the male, It is not ad- " viseable to continue here; for, to oppose a lion, is to " sport with one's own blood. The male replied, " Aye, mistress, when the lion comes, I will drive him " away from hence by stratagem. In short, after " some days, intelligence arrived that the lion was " coming. The monkey went out to meet the lion, " and told him all the circumstances about the sya- " goash, and said, I remonstrated, when he answered, " I have discovered that this place is part of my pa- " trimony. The lion said to the monkey, It cannot

" be

نیست سیاه کوش را چه قدرت که جاي من ستاند معلوم میشود که کسي جانور از من قوي تر خواهد بود بوزنه کفت که از تو قويتر نیست شیر کفت که این چه سخن است بسیار جانوراانند که از ما قويتراند شیر ترسان طرف جاي خود روانه شد و متصل جاي خود رسید سیاه کوش قبل از رسیدن با مادهٔ خود کفت و مصلحت کرد که چون شیر نزدیک خانه برسد تو بچکان خودرا کریان کن و اکر من بر پرسم که بچکان چرا میکریند بکوئي که امروز کوشت شیر تازه میخواهند و شبینه نمیخورند القصه شیر نزدیک خانه رسید بچکان کریستن آغاز کردند سیاه کوش پرسید که بچکان چرا میکریند ماده جواب داد که کرسنه هستند سیاه کوش کفت که دیروز چندین کوشت شیر و آدم داده ازان هیچ باقي نیست ماده کفت که کوشت شبینه نمي خورند تازه میخواهند سیاه کوش بچکانرا کفت خاطر جمعدارید و اندک

" be a syagoash, how could such an animal usurp
" my place ? It should seem that it is some beast
" who is stronger than myself. The monkey an-
" swered, He is not stronger than you. The lion
" said, How you talk! there are many animals who
" exceed me in strength. The lion, terrified, set out
" for his own home, and arrived near the spot. Be-
" fore the lion's arrival, the syagoash thus instructed
" his female: when the lion comes near the dwell-
" ing, make your young ones cry; and if I should
" ask, Why do the cubs cry? you must say, They
" want fresh lion's flesh to-day, and will not eat that
" of last night.—In, short, the lion approached the
" dwelling, and the young ones began to cry. The
" syagoash asked, Why do the cubs cry ? The dam
" answered, Because they are hungry. The syagoash
" proceeded, What! is there nothing remaining of
" that quantity of lion's and human flesh which was
" given them yesterday ? The female said, They will
" not eat stale meat; they want some that is fresh.
" The syagoash said to the whelps, Make your minds

و اندک صبر بکنید شنیده‌ام که شیر اینجا
امروز در اینجا آمده است اگر این سخن راست
است انشا الله تعالی بسیار گوشت تازه خواهم
خورانید شیر چون این سخن سیاه گوش
شنید ترسید و ندانست که این سیاه گوش
است پس از انجا گریخت و بوزنه را گفت که
ترا نگفتم که در خانهٔ من جانوری زور آوراست
بوزنه گفت که مترس که ان جانور بسیار ضعیف
و خورد است او این سخنان فریب میگوید شیر
باز نزد خانهٔ خود رفت ماده بچگان را باز گریان
نمود سیاه گوش گفت که ای ماده بچگان را
خاموش کن امروز گوشت شیر البته خواهم
یافت زیرا که بوزنهٔ دوست من است او با من
وعده کرده و سوگند خورده است که امروز شیررا
از حیله و فریب خواهد آورد تو چندی توقف
کن و بچگان را خاموش گردان آواز مکن
خاموش شو اگر اواز مایان خواهد شنید اینجا
نخواهد

" easy, and have a little patience, I have heard that
" our lion will be here to-day; and if this intelligence
" is true, then, please God, you shall have plenty of
" fresh meat to devour. The lion was alarmed at
" hearing those words of the syagoash, not knowing
" him to be a syagoash. He then fled from the
" spot, and asked the monkey, Did I not tell you that
" some mighty animal is in my dwelling? The
" monkey said, Be not afraid, for this animal is very
" diminutive, and he speaks those words in order to
" deceive. The lion once more approached his
" home, and the female syagoash again made her
" cubs cry. The syagoash called out to the female,
" Do you quiet the young ones; to-day I shall find
" lion's flesh, because the monkey, who is my friend,
" has bound himself by an oath to deceive the lion
" and bring him hither this day; do you wait a lit-
" tle, and silence the cubs—suffer them not to make
" a noise; if he should discover my voice, he will
" not come here. When the lion heard these words,
" he immediately seized the monkey, and having torn
" him

نخواهد آمد شیر چون این سخن بشنید در حال
بوزنه را کرفت و پاره پاره کرد و کریخت و باز آنجا
نامد

طوطي چون این حکایت سیاه کوش تمام
کرد خجسته را کفت که بر خیز پیش معشوق خود
برو خجسته خواست که برود همان وقت مرغان صبح
آواز کردند و صبح پدید آمد و رفتن خجسته موقوف
کشت

" him in pieces, took to flight, and never returned to " that place again."

The parrot, having concluded the tale of the syagoash, said to Khojisteh, "Arise and go to your lover." Khojisteh wanted to have gone; at the very time the morning birds made a noise, and the day appearing, her departure was put off.

قصه پانزدهم زریر پارچه باف و نایاري کردن بخت او

چون افتاب فرو رفت و شب در آمد خجسته بعد یک پاس شب پارچه نیکو پوشید و بر طوطي رفت و کفت که اي دوست من زماني ترا آزمودم و سخنهاي بسيارت شنیدم اما از دوستي تو مرا هیچ فایده شد طوطي کفت اي کدبانو چرا بر من غصه میشوي من ترا هرشب ترغیب میدهم مرا چه کناه است بخت تو خوب نیست چنانکه بخت زریر با او موافق نکرد خجسته پرسید که حکایت زریر چکونه است

طوطي اغاز نمود که در شهري از شهرها زریر نام مردي بود همیشه پارچه ریشمي بافتي و یکدم آرام نکردي لیکن اورا هیچ فایده نشد زریر را دوستي بود پارچه کنده مي بافت روزي زریر

بخانهٔ

TALE THE FIFTEENTH.

Zereer the Weaver, whom Fortune would not befriend.

WHEN the sun was set, and night came, after the first watch, Khojisteh, having put on fine clothes, came to the parrot, and said, " Alas, my friend! you " have been a long time giving your consent; and I " have heard many of your speeches; but your friend- " ship has not benefited me in any degree. The par- " rot answered, Ay, my mistress! why art thou angry " with me? I constantly endeavour to raise your " desires: however, your fortune is not propitious, " but like that of Zereer, which would not befriend " him." Khojisteh asked, " What is the story of " Zereer?"

The parrot began: " In a certain city was a man " named Zereer, who was continually weaving silken " stuffs, without allowing himself a moment's re- " laxation; nevertheless, he gained nothing. Zereer " had a friend who wove coarse cloths. One day

" he

بخانهٔ دوست رفت خانه اورا پراز زر و اسباب همچو خانهٔ تو نکران رید زریر با خود کفت که من پارچهٔ تونکرانه و خلعت پادشاهانه مي باشم چرا نمک بانان من نیست این کنده باف چندین مال از کجا یافت زریر چون در خانهٔ خود رفت بازن خود کفت که درین شهر قدر من کسي نمیداند و کسب مرا هیچ نمي شمارند مرا بشهر دیکر باید رفت زیرا که بجاي دیکر حرمت من بسیار خواهد شد و عزت من افزود خواهد کردید زنش کفت که هرچه در نصیب تست همین جا خواهد شد روزي زیاده از نصیب چیزي در دست تو نخواهد امد القصه زریر نشنید و بسفر رفت و در شهري رسیده مدتي در انجا بماند و کسب نمود چون مبلغ بسیار در کیسهٔ او جمع شد بخانهٔ خود روانه کشت و بوقت شب در جاي مقام کرد و تانیم شب بیدار ماند چون بخواب رفت دزدي کیسهٔ زر اورا بر کشید و برد و از انجا

" he went to his friend, whose house he saw full
" of gold and effects, such as are in the dwellings
" of the rich. Zereer said to himself, How comes
" it that I, who weave stuffs for the rich, and dresses
" for princes, have not salt to my bread? and from
" whence has this inferior workman acquired so much
" wealth? When Zereer returned home, he said to
" his wife, In this city, nobody knows the value of
" my abilities, nor makes any account of my profes-
" sion. I must go to some other city, where my
" skill will be valued, and myself more regarded.
" His wife said, Whatever is your destiny will hap-
" pen to you in this place: you will never acquire
" a livelihood beyond what fate has allotted you. In
" short, Zereer did not listen; but went a journey,
" and having arrived at another city, dwelt there some
" time, and followed his occupation. When he had
" hoarded a large sum of money in his purse, he set
" out for his own house; and, alighting at a place,
" kept awake till midnight, when, falling asleep, a
" thief pulled out his purse of gold, and ran away
" with it. Zereer awoke, ran after the thief, but could

" not

انجا گریخته رفت زریر بیدار شده دنبال دزد دوید و اورا گرفتن نتوانست لاچار باز دران شهر رفت و باز چند سال در انجا کسب کرد چون نقد بسیار جمع شد باز راه خانه خود پیش گرفت و بشب جاي نزول کرد هرچند احتیاط نمود لیکن نقد اورا دزد برد مسکین با خود گفت که در نصیب من دولت نیست ازین سبب دزد مي برد پس تهیدست بخانه رسید و احوال خود بازن گفت زن جواب داد که اول ترا من نگفته بودم که زیاده از نصیب کسي جا نخواهي یافت سخن من نشنیدي و بسفر رفتي بگو که الحال چه فایده یافتي زریر شرمنده گردید

طوطي چون این حکایت زریر تمام کرد خجسته را گفت بر خیز و پیش دلبر خود برو توقف جایز مدار چون خجسته بر خاست و قصد رفتن انجا نمود خروس بال بگشاد و آواز نمود و صبح ظاهر شد رفتن خجسته موقوف گردید

" not catch him. Helpless, he returned to that city, " and there followed his business again for some " years longer; and when he had acquired a farther " sum of money, once more took the road to his own " house. At night he lodged at a place, when, not- " withstanding all his precautions, a thief carried off " his money. Reduced to poverty, he said to him- " self, It is not my fortune to be rich, and therefore " the thief has taken away my property. Then he " returned home empty-handed, and acquainted his " wife with what had befallen him. She said, Did " I not tell you, at first, that you could not any-where " acquire beyond what is your destiny? Regardless " of my words, you went a journey; say now what " benefit have you experienced? Zereer was ashamed " of himself."

The parrot, having concluded the story of Zereer, said to Khojisteh, " Arise and go to your lover, hold " not delay to be lawful." When Khojisteh intended to have gone thither, the cock flapped his wings, and morning appearing, her departure was deferred.

حکایت شانزدهم چهار کس مالدار و مفلس شدن انها

چون افتاب بقعر مغرب فرو رفت و ماه از مشرق بر آمد خجسته سینه بریان و چشم گریان پیش طوطي رفت و گفت اي سبز پوش غم عشق بر من گران است تو هر شب از نصیحت و گفتگوي وقت من ضایع میکني من عاشقم مرا با نصیحت چه کار طوطي گفت اي کد بانو این چه سخن است لیکن سخن دوستان باید شنید زیرا که هر کس که سخن دوستان نشنود او پشیمان میشود چنانکه شخصي پشیمان شده بود خجسته پرسید که آن حکایت چگونه بود

طوطي گفت که وقتي در شهر بلخ چهار یار بودند هر چهار کس مالدار و صاحب کالا بودند و

TALE THE SIXTEENTH.

Four rich Persons who became poor.

WHEN the sun descended into the caverns of the west, and the moon came out of the east, Khojisteh, with aching breast and weeping eyes, went to the parrot, and said, "Alas, you green coat! the sorrows of "love overwhelm me; every night you make me "lose my time by your admonitions and discourse: "I am in love, of what use is admonition to me?" The parrot replied, "My mistress! what a speech is "this? However, the words of friends ought to be "attended to; and they who refuse to hearken to "the voice of friends, will repent it, as a certain per-"son did." Khojisteh desired to hear the story.

The parrot said, "Once on a time, in the city of "Balkh, there were four persons, men of property,

 "who

و باہم دوستی می داشتند اتفاقاً ہمہ مفلس
گردیدند و ہر چہار کس پیس فیلسوفی رفتند و
احوال مفلسی خودہا بیان نمودند فیلسوف بر آنہا
رحم آورد و ہریک را یکیک مہرہ حکمت داد و
فرمود کہ این مہرہ برسر خودہا نہید و روانہ شوید
ہرجا کہ مہرہ شمایان از سر بیفتد ہمان جابکاوید و
ہرچہ از نصیب شمایان از زمین براید بگیرید ہرچہار
یار بموجب فرمودۂ حکیم روانہ شدند چون چند
کروہ رفتند مہرہ یکی از سر افتاد انجا کاوید مس
ظاہر شد دیگر یاران را گفت کہ من این
مس را از زر بہتر می پندارم اگر سمایان بخواہید
اینجا باشید آنہا قبول نکردند و پیشتر روان
شدند چون قدری راہ رفتند مہرہ دویم شخصی
از سرافتاد و انجا کان نقرہ ظاہر شد او گفت اگر
بخواہید اینجا باشید این سیم از شما است آنہا
راضی نشدند چون پیشتر رفتند مہرہ دیگر کس از
سر افتاد و انجا کاوید کان زر پیدا شد یار چہارم را
گفت

" who united together in friendship. It happened that " they all became poor: and all four repaired to a " philosopher, and told him the circumstances of their " distress. The philosopher had compassion on them, " and gave each a miraculous ball, which he ordered " them to place on their respective heads, and to set " out; and said, Wherever the balls fall from your " heads, there dig, and whatever is your destiny will " come out of the ground, take it. The four friends, " according to the philosopher's directions, set out to- " gether: when they had gone five cose, the ball fell " from one of their heads; he dug on the spot, and " found copper. He said to his three friends, I pre- " fer this copper in hand to gold in expectancy: if you " desire it, continue here. They did not accept of " his offer, but proceeded on their way. When they " had gone a little farther, the second man's ball fell " from his head, on which spot a silver-mine was " discovered: he said, If you are willing, remain " here, this silver is your property: they were not " satisfied. When they had gone on, another man's " ball fell from his head, and he digging there, found " a gold-mine: he said to the fourth person, No

" metal

کفت هیچ نقد خوبتر از زر نیست میخواهم که
که من و تو اینجا باشیم او کفت که پیشتر کان
جواهر خواهد بود چرا اینجا خواهم بود چون یک
کروه راه رفت مهرهٔ اواز سر افتاد چون آن
زمین را کاوید کان آهن دید پشیمان کردید که
چرا کان زر را کذاشتم و سخن دوست نشنیدم
القصه انجا باز رفت نه آن دوست را دید نه کان زر
یافت با خود کفت که زیاده از نصیب کسي نمي
یابد باز بطرف کان اهن روانه شد و هر چند جست
نیافت لاچار نزدیک فیلسوف رفت اورا انجا ندید
مسکین نهایت پشیمان کردید

چون طوطي این سخن تمام نمود خجسته را کفت
که هرکه سخن دوستان نشنود همان بیند چنانکه آن
بد بخت دید حالا بر خیز و جانب دوست خود برو
که این ساعت نیک است خجسته خواست که برود
در حال خروس صبح بانک برزد و صبح ظاهر شد
و رفتن او موقوف کردید

" metal is preferable to gold, I wish that you and I " should fix here. He answered, Farther on, there " will be a mine of precious stones: why should I " stop here? He went on a cose, when his ball fell " from his head, and on digging the ground, he saw " an iron-mine. Repentant, he said, Why did I quit " the gold-mine, and reject the advice of my friend? " In short he returned from thence, but neither found " his friend nor the gold-mine. He said to him- " self, No person can find beyond what is his destiny. " He set out again towards the iron-mine, but, not- " withstanding all his search, could not regain it. " Helpless, he went in quest of the philosopher, who " was not to be found. Reduced to extreme pover- " ty, he bewailed his folly."

The parrot, having finished this discourse, said to Khojisteh, " Whosoever will not listen to the advice " of friends, will suffer like this unhappy man. Now " arise, and go to your lover, for this is a lucky hour." Khojisteh wanted to have gone immediately; but the morning cock crowed, and day appearing, her departure was delayed.

حکایت هفدهم پادشاه شدن شغال و کشته شدن او

چون آفتاب بمغرب رفت و ماه از مشرق برآمد خجسته بطلب اجازت بر طوطي رفت دید که طوطي متفکر نشسته پرسید که اي صاحب عقل چرا متفکر نشستهٔ طوطي کفت تو عالي خاندان هستي نمیدانم که معشوق تو نیز عالي خاندان است یا کمینه اکر همچو تو بزرک قوم است با او دوستي کردن مضایقه ندارد بلکه بهتر است و کرنه مصلحت نیست خجسته کفت اي محرم راز من تو راست میکوئي پس چکونه احوال او معلوم کنم طوطي کفت عیب و هنر آدمي از زبان او معلوم میشود مکر حکایت آن شغال نشنیدهٔ خجسته پرسید آن چکونه است

TALE THE SEVENTEENTH.

How the Jackal was made King, and then killed.

WHEN the sun descended into the west, and the moon rose in the east, Khojisteh went to the parrot to ask leave. Seeing the parrot sitting pensive, she said, " Why are you thoughtful ?" The parrot replied, " You are of a great family, I know not whether " your lover is also of noble descent. If his family " is found to be great, like yours, there can be no " harm in forming a friendship with him, nay it is " desirable; but otherwise it should be avoided." Khojisteh answered, " Alas! guardian of my secret, " you say true; how can I learn his character ?" The parrot answered, " A man's virtues and vices are " discovered by his conversation; but have you not " heard the story of the jackal ?" Khojisteh desired to hear it.

The

طوطي كفت كه شغالي هميشه در شهر ميرفت و
در ظروف مردمان دهن مي انداخت شبي بعادت
معهود بخانهٔ نيل كري رفت و درون خم نيل سر
انداخت اتفاقا همه تن او در خم افتاد و از محنت
بسيار بيرون آمد تمام اندامش نيلگون كرديد
چون در بيابان رفت همه جانوران بشكل عجيب
ديدند دانستند كه اين كلان جانور است همه
شغالان اورا سردار خود كردند و در حكم او محكوم
كرديدند شغال از براي انكه اورا كسي از آواز
نشناسد ديكر جانوران ضعيف را نزد خود ايستاده
ميكرد چنانچه وقت دربار شغالان در صف اول
ايستاده ميشدند و روباه درصف دوم و آهوان د بوزنه
در صف سيوم و كركان در صف چهارم و شيران
در صف پنجم و پيلان در صف ششم هركاه كه
شغالان بانك ميكردند سردار هم همراه آنها آواز
مي نمود كسي اين را معلوم نميكرد بعد چند روز آن
شغال سردار از شغالان ديكر بانك كردن كرفت
و آنهارا

The parrot said, " A jackal had made a practice of " going to a city, where he thrust his muzzle into " vessels belonging to different people. One night, " according to custom, he went to the house of an " indigo-maker, and having thrust his head into a " jar of indigo, it happened that he fell in bodily, " and found great difficulty in getting out again: " his whole body was dyed blue. When he went " to the desert, all the beasts, seeing such a wonder- " ful figure, conceived him to be some mighty ani- " mal. The corps of jackals made him their leader, " and obeyed his commands. The jackal, in order " that nobody might discover him by his voice, made " other weak animals stand near him. Thus, during " the levee, the jackals formed the first rank, the " foxes the second, the deer and the monkeys the " third; wolves made up the fourth rank, lions the " fifth, and elephants the sixth rank. Whenever the " jackals barked, the leader also made a noise along " with them, and no one found him out. But after " some days, this leader becoming ashamed of the

و آنهارا از نزد خود دور کرد و نزدیک خود شیر و
پیل را جا داد چون وقت شب شد شغالان
بانگ آغاز کردند سردار هم آواز کردن گرفت
جانوران که نزد او ایستاده بودند دانستند که او
کیست در دل خودها شرمنده شدند و سردار را
گرفته شکم او چاک کردند

طوطي چون این حکایت تمام کرد خجسته را گفت
که اي کدبانو عیب و هنر هر کدام از زبان او
معلوم مي شود حالا پیش معشوق خود برو و با او
گفتگو کن عیب و هنراو معلوم خواهد شد خجسته
رفتن خواست در حال خروس آواز کرد و صبح ظاهر
شد رفتن او موقوف گردید

"other jackals, removed them to a distance, and "placed the lions and elephants near himself: at "night the jackals began to howl, when the leader "joined in their noise. The beasts who stood near "him, discovered who he was: they were ashamed "of themselves, and falling on the leader, ripped up "his belly."

The parrot, having finished the story, said to Khojisteh, "My mistress, the vices and virtues of every "individual may be discovered by his conversation. "Go now to your lover, and talk with him, in order "to learn his character." Khojisteh wanted to go; immediately the cock crowed, and morning appearing, her visit was deferred.

حکایت هژدهم بشیر که بازني چندر نام دوستي کرده بود

چون آفتاب بمغرب رفت و ماه از مشرق برآمد خجسته بادل غم آلود پیش طوطي رفت و گفت اي طوطي هرشب بطلب رخصت نزد تومي آیم نه براي شنیدن نصیحت طوطي گفت اي خجسته خاطر جمعدار که حالا جلد با دوست خواهي پیوست چنانکه اعرابي اول محنت کشید آخر راحت یافت خجسته پرسید که حکایت او چگونه است

طوطي آغاز کرد که در شهري جواني بود بشیر نام داشت بازني چندر نام دوستي کرد بعد چند روز راز ایشان فاش شد شوهر چندر اورا بجاي دیگر برد بشیر از مفارقت او روز وشب میگریست روزي

TALE THE EIGHTEENTH.

Of the Intimacy of Besheer with a Woman named Chunder.

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh, with an aching heart, came to the parrot, and said, " I come to you every " night to ask leave, and not to hear admonition." The parrot answered, " Make yourself easy, Kho- " jisteh, for now I will quickly unite you with your " friend; just as the Arab who first suffered distress, " and at length obtained satisfaction." Khojisteh asked, " What is the nature of this story?"

The parrot began: " In a city was a youth called " Besheer, who had formed an intimacy with a wo- " man named Chunder. After some days, their se- " cret became public. Chunder's husband removed

" her

روزي بايک اعرابي که دوست قديم او بود گفت
ميخواهم که نزد چندر بروم ليکن تو همراه من
بيا اعرابي قبول کرد القصه هر دو کسان باهم روانه
شدند چون متصل ديرهٔ چندر رسيدند زير
درختي نزول کردند بشير اعرابي را نزد چندر
فرستاد اعرابي بخانه اورفت و سلام بشير بچندر
رسانيد چندر گفت که وقت شب زير آن درخت
خواهم آمد چون شب شد چندر انجا رفت و
بشير چندر را در کنار گرفت عاشق بمعشوق
پيوست بشير گفت مي تواني که امشب اينجا
باشي گفت نه ليکن اگر اعرابي کاري بکند تا
ميتوانم اعرابي گفت آن چيست چندر گفت که
جامهٔ من بپوش و در خانه من برو و در صحن خانه
بنشين چون شوهر من بيايد و قدح شير بيارد و
ترا بدهد و بگويد که بخور توآن قدح را مگير و روي
خود مکشاي هرگاه او قدح شير نزد تو خواهد نهاد و
بيرون خواهد رفت پس آنرا بخور اعرابي قبول
کرد

" her to another place; and Besheer was bewailing " their separation day and night. One day he said " to an Arab, with whom he had been long intimate, " I want to visit Chunder, but come you along with " me: the Arab consented. In short, they both " set out together. When they arrived near Chun- " der's dwelling, they alighted under a tree; Besheer " sent the Arab, who went to her house, and pre- " sented his friend's compliments. Chunder said, At " night I will be under that tree. At night Chunder " went to the spot, when Besheer clasped her round " the waist, and the lovers were united. Besheer " asked if she would continue there the whole night? " She answered, No, unless the Arab undertook a " commission, in which case she would be able to " stay. The Arab asked what he was to do: Chun- " der said, Put on my gown, enter my house, and sit " down in the court-yard: when my husband comes " with a bowl of milk, and gives you to drink, don't " take the bowl, neither uncover your face; upon " which he will place the milk near you and go " away; afterwards drink it. The Arab consented, " and got into her house. When Chunder's hus- " band came with the bowl of milk, all he said could

" not

کرد و در خانه او رفت چون شوهر چندر رسید و
قدح پر شیر آورد هرچند که براي خوردن مبالغه
نمود اعرابي لب نکشاد و قدح را از دست او
نکرفت شوهر غصه کردید و از تازیانه اورا زدن
آغاز کرد و کفت هرچند که با تو لطف مي نمایم
تو دهن خود نمي کشائي و جواب سخن من نمیدهي
القصه انچنان تازیانه زد که پشت او کبود کردید
چون شوهر چندر رفت اعرابي میکریست و میخندید
دران اثنا مادر چندر آمد و کفت که ترا همیشه
نصیحت میکنم چرا شوي خودرا دوست نمیداري
اکر براي بشیر در غم هستي باز روي شوهر نخواهي
دید مادر چندر رفت و خواهر چندر را کفت که تو نزد
چندر بنشین و اورا نصیحت کن که با شوهر چرا
نمیسازد خواهر چندر نزد اعرابي رفت اعرابي چون
روي خواهر چندر بدید در دزد و کوب خود فراموش
کرد و سراز چادر بر آورد و با او کفت که اي زن
خواهر تو امشب نزد بشیر رفته و مرا بجاي خود

فرستاده

" not prevail on the Arab either to drink, or to open
" his mouth, or even to take the bowl from his hand.
" The husband fell into a rage, and began scourging
" him, saying, Notwithstanding I shew you so much
" indulgence, you will not open your lips, nor give any
" answer to my words. In short, he flogged the Arab
" so unmercifully that his skin was black and blue.
" When Chunder's husband left the Arab, he both
" wept and laughed. At that juncture came Chun-
" der's mother, and said, I am continually admonish-
" ing you; why will you not make a friend of your
" husband? If you pine after Besheer, your husband
" will not see your face again. The mother went
" away, and said to Chunder's sister, Go and sit with
" her, and ask her why she will not agree with her
" husband? Chunder's sister approached the Arab,
" who, at the sight of her face, forgot what he had
" suffered from the flogging, and putting his head out
" of the sheet, said, Ah madam! your sister is gone
" to-night to Besheer, and sent me to fill her place;
" see what a flogging I have undergone for her sake:
" come now and pass the night with me, in order
" to preserve my secret, or otherwise both your sister
" and myself will suffer disgrace. Chunder's sister

 " laughed

فرستاده است بہ بین کہ براي او چہ تازیانہ خوردم
حالا ترا باید کہ بامن بخسپي و راز من فاش نکني
و کرنہ من و خواہر تو ہردو رسوا خواہیم شد خواہر
چندر خندید و باعرابي خفت چون اندکي شب
باقي ماند اعرابي نزد چندر رفت باعرابي پرسید
کہ شب ترا چکونہ کذشت اعرابي ہمہ احوال
شوہر تقریر کرد و پشت خود باو نمود چندر
نہایت شرمندہ شد و ندانست کہ ہمہ شب با
خواہر او عیش کرد

طوطي چون این سخن تمام کرد خجستہ را
کفت کہ حالا بر خیز و پیش معشق خود برو او
خواست کہ برود خروس آواز کرد صبح ظاہر شد
رفتن خجستہ موقوف کشت

" laughed; and then slept with the Arab. When
" it was near morning, the Arab repaired to Chun-
" der, who asked him how he had passed the night?
" He told her all the circumstances about the hus-
" band, and shewed her his back. Chunder was greatly
" ashamed of herself; but knew not how pleasantly
" he had passed the night with her sister."

The parrot, having finished the story, said to Khojisteh, " Now arise and go to your sweet-heart." She wanted to have gone; but the cock crowed, and the morning appearing, her departure was deferred.

حکایت نوزدهم تاجر و کشته شدن اسپ ماده شخصي

چون آفتاب بمغرب رفت و ماه از مشرق بر آمد خجسته پارچه نیکو پوشیده بر طوطي وفت و کفت اي طوطي اکرچه مي توانم که پیش محبوب خود بروم لیکن بي رخصت تو مصلحت خود نمي بینم زیرا که بر عقل تو اعتماد دارم امشب مرا جلد رخصت کن طوطي کفت اي کدبانو عاقلان بدون مصلحت کار نمیکنند تو خود عاقل هستي ازین سبب بي مشورت تو هیچ کار نمیکني یقین میدانم که اکر مبادا کسي با تو دشمني خواهد نمود تو چنان تدبیر خواهي کرد که هیچ بلا بتو نرسد چنانکه تاجري حکمت و حیله نمود خجسته پرسید که حکایت او چکونه است

طوطي

TALE THE NINETEENTH.

The Merchant, and how a Person's Mare was killed.

WHEN the sun had gone down in the west, and the moon was risen in the east, Khojisteh put on fine attire, and, going to the parrot, said, "Although I am "able of myself to go to my lover, still I do not think "it adviseable without your consent, because I rely "on your judgment: be expeditious to-night in giv-"ing me permission." The parrot answered, "My "mistress, they who are wise do nothing without "deliberation; you possess a good understanding, "and therefore will never act rashly. I am well "assured, that if any one should choose to act ini-"mically towards you, such will be your manage-"ment that no misfortune will befall you: just as "the merchant wisely contrived." Khojisteh asked, "What is the nature of his story?"

The

طوطي آغاز کرد که در زمان پيشين تاجري بود
عاقل اسپي داشت بد خوي رواي تاجر طعام ميخورد
در اثناي آن شخصي بر اسپ ماده انجار سيدواز
اسپ فرود آمده آن‌را نزد اسپ تاجر بستن
خواست تاجر باو گفت که نزد اسپ من مبندان
شخص نشنيد و اسپ ماده خودرا نزد اسپ تاجر
بست و با تاجر طعام خوردن گرفت تاجر گفت
تو کيستي و چه کسي که بيحکم من بامن طعام مي
خوري آن شخص خودرا کر ساخت و هيچ جواب
نداد تاجر پنداشت که اين مرد کراست يا گنگ
لاچار خاموش گرديد بعد يک لحظه اسپ تاجر
آن ماده‌را چنان لگد زد که شکم او چاک گرديد و
مرد آن شخص با تاجر قضيه اغاز کرد و گفت که
اسپ تو اسپ ماده مرا کشت قيمت آن البته از
تو خواهم گرفت القصه آنشخص پيش قاضي رفت
و نالش نمود قاضي تاجر را طلبيد تاجر پيش قاضي
رفت و خودرا گنگ ساخت هر سخن که قاضي از او
پرسيد

The parrot began: " In time of yore, there was a
" wise merchant who had a vicious horse. One day,
" during the time the merchant was eating a meal,
" a person arrived on a mare, and, having alighted,
" wanted to tie his mare near the merchant's horse.
" The merchant said to him, Don't tie her near my
" horse! The man did not mind, but tied his mare
" close to the merchant's horse, and then sat him-
" self down to eat with the merchant; who, there-
" upon said, What kind of person art thou, thus to
" sit down at my table uninvited? The man feigned
" himself deaf, and did not give any answer. The
" merchant imagined the man was deaf or dumb,
" and being helpless said nothing further. A moment
" after, the merchant's horse kicked the mare so
" violently that her belly was ripped open, and she
" died. The owner began to dispute with the mer-
" chant, saying, Your horse has killed my mare, cer-
" tainly I will make you pay me her value. In short,
" he went and lodged his complaint before the Cazy,
" who cited the merchant, and he obeyed the sum-
" mons, but pretended to be dumb, and did not give
" any answer to all the Cazy's interrogatories. The

" Cazy

پرسید هیچ جواب نداد قاضي گفت این تاجر گنگ است تقصیر او هیچ نیست مدعي از قاضي گفت که چگونه دانستي که او گنگ است آنوقت که من نزد اسپ او اسپ مادهٔ خودرا بستن مي خواستم مرا گفته که مبند حالا خودرا گنگ شاخته است قاضي گفت که اگر ترا منع کرده بود پس تقصیر او چیست تو از اینجا بَر و بسیار حرام زاده هستي و احمق که از زبان خود اقرار کردي

طوطي چون این حکایت تمام کرد خجسته را گفت حالا پیش محبوب خود برو خجسته رفتن خواست همان وقت خروس آواز کرد و صبح ظاهر شد رفتن او موقوف گردید

" Cazy observed, the merchant is dumb, and is not " in the least to blame. The plaintiff asked the " Judge, How do you know he is dumb? at the " time I wanted to tie my mare near his horse he " said to me, Don't tie! Now he feigns himself dumb. " The Cazy remarked, if he warned you *against the* " *accident*, what then is his fault? Go from hence! " you are a bastard, and a blockhead; you have made " your own tongue convict you."

The parrot, having finished the story, said, " Now " go to your lover." She wanted to have gone; at the very time the cock crowed, and the dawn appearing, her visit was put off.

حکایت بیستم زني که بحیله از دست شیر خلاص شده بود

چون افتاب بمغرب رفت و ماه از مشرق بر آمد خجسته بطلب رخصت بر طوطي رفت و گفت اي محرم راز بر من رحم کن و امشب مرا جلد رخصت ده و هرچه تو با من گفتن میخواهي زود بگو طوطي گفت اي کدبانو بارها ترا آزمودم اما ترا عاقل یافتم نصیحت من بتو هیچ در کار نیست لیکن مبادا اگر حادثه در پیش تو آید حیله آغاز کني چنانکه زني در بیاباني باشیر حیله نمود هیچ آفت باو نرسید خجسته پرسد که آن حکایت چگونه است

طوطي گفتن آغاز کرد که در شهري مردي

بود

TALE THE TWENTIETH.

The Woman who by a Stratagem escaped out of the Lion's Clutches.

WHEN the sun sunk down in the west, and the moon got up in the east, Khojisteh went to the parrot to ask leave, and said, "Ah, thou preserver of my "secret! take pity on me, quickly give me permis-"sion; and whatever you may have to say, deliver it "hastily." The parrot replied, "My mistress, I have "repeatedly put you to the proof, but have always "found you wise; you need not my advice: how-"ever, if, peradventure, any accident should befall "you, play off a stratagem, like the woman in the "desert, who, by practising artifice with a lion, did "not suffer any injury." Khojisteh asked, "What "kind of story is that?"

The parrot began, saying, "In a certain city lived

"a

بود زني داشت نهايت بد خصلت و زبان دراز
روزي مرد براي تقصيري اورا تازيانه زد زن با دو
طفل خورد راه بيابان كرفت اتفاقا شيري را ديدزن
ترسيد و با خود كفت كه بسيار بد كردم كه بي
حكم شوي بيرون آمدم اكر ازين شير هيچ
آفت بمن نرسد باز بخانه رفته فرمان برداري او
بكنم القصه زن حيله آغاز كرد و باشير كفت كه
اي شير نزد من آو سخن بشنو شير متعجب
شد و پرسيد كه كدام سخن است بكو زن
كفت كه درين بيابان شيريست بزرك همه
مردمان و چارپايان ازوي مي ترسند پادشاه
سه چهار مردمان را براي خوراك او ميفرستد
امروز نوبت من و اين دو طفل است اكر ميخواهي
از من طفلكان را بكير و بخور وازين دشت بكريز
من نيز مجرد و تنها شوم و بكريزم شير كفت
خوب چون تو همه احوال خود بمن كفتي مرا مصلحت
نيست كه ترا بخورم يا طفلان ترا زيرا كه مرا جاي
كريختن

" a man who had a very ill-natured wife, a great
" scold. One day, having chastised her for some fault,
" she, with two infants, took the road to the desert.
" It happened that the woman saw a lion; and, being
" terrified, said to herself, I have acted very ill in
" coming abroad without having the consent of my
" husband: if no calamity befalls me from this lion,
" I will return home and be obedient to him. In short,
" the woman formed her plan, and said to the lion,
" Come near and listen to my words. The lion was
" astonished, and said, Speak! what have you to say?
" The woman said, In this desert is a mighty lion,
" the terror of every man and beast; the king sends
" three or four men for his *daily* subsistence: to-day
" the lot has fallen on myself and these two infants:
" take my children and devour them, and then escape
" from this desert; I also, being alone and unencum-
" bered, may then run away. The lion replied,
" Well, now you have told me all your own circum-
" stances: it would answer no purpose for me to de-
" vour either you or your children; because I have
" no place of retreat. In short, the lion went to ano-

" ther

گریختن نیست القصه شیر طرفی دیگر رفت و زن
راه شهر خود پیش گرفت و باقی عمر در فرمان
برداری شوهر سپری ساخت

طوطی این حکایت تمام نموده خجسته را گفت
که ای کد بانو برخیز توقف مکن جانب معشوق
خود برو خجسته بر خاست و قصد رفتن کرد در حال
خروس آواز کرد و صبح ظاهر شد رفتن خجسته
موقوف گردید

" ther part of the desert; and the woman took the
" road to her own city, and, during the remainder
" of her life, was obedient to her husband."

The parrot, having finished the story, said to Khojisteh, " Arise, my mistress, delay not, go to your " lover." Khojisteh got up, and made an effort to go. At the instant the cock crowed, and morning appearing, her departure was deferred.

حکایت بیست و یکم پادشاهي و پسران او و یک غوک و مار

چون آفتاب بمغرب رفت و ماه از مشرق بر آمد خجسته بطلب اجازت بر طوطي رفت و گفت اي طوطي کدام وقت خواهد بود که بمحبوب خود خواهم رسید میخواهم که بروم لیکن نمي توانم رفت نمیدانم که بخت من چگونه است طوطي گفت اي کدبانو حالا دل من گواهي میدهد که جلد تو بدوست خواهي پیوست لیکن اگر بمعشوق خود رسي شرایط دوستي همه بجا آري و هیچ فرو نگذاري چنانکه خالص و مخلص خدمت شاهزاده بجا آوردند و شرایط دوستي فرونگذاشتند خجسته پرسید که حکایت انها چگونه است

طوطي

TALE THE TWENTY-FIRST.

Of a King and his Sons, and of a Frog and a Snake.

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh went to the parrot, to ask leave, and said, "O parrot! when will that time "arrive that I shall join my beloved? I wish to go, "but have not resolution: I know not what kind "of fortune mine is." The parrot said, "Alas, my "mistress! my heart at this instant bears witness, that "I will quickly unite you with your friend; but if "you get to your lover, perform all the conditions "which friendship requires, neglecting not an item; "just as Khaliss and Mukhless served the king's son, "in exact conformity to the duties of friendship." Khojisteh asked, "What is the nature of this story?"

طوطي گفتن اغاز کرد که وقتي پادشاهي بود بزرگ دو پسر داشت چون پادشاه ازين جهان کوچ کرد تاج و تخت او پسر کلان گرفت و برادر خوردرا خواست که بکشد ان بیچاره تنها ازان شهر و ملک بیرون رفت روزي بر تالابي رسید دید که غوکي را ماري گرفته بود و غوک شور میکرد شاهزاده بانگ بر مارزد و مار اورا گذاشت غوک در آب رفت و مار ایستاده ماند شاهزاده از مار شرمنده گردید که طعمه او از دهن او جدا کرد القصه قدري گوشت از اندام خود تراشیده پیش مار انداخت مار آن مضغه گوشت در دهن گرفته نزد ماده خود رفت ماده چون انرا اتناول کرد با مار گفت که این گوشت مزه دار ولذیذ از کجا آورده مار همه احوال با ماده تقریر کرد ماده گفت آنشخص که با تو چنین مهرباني نمود ترا باید که شکر او کني مار بصورت آدمي شده نزد شاهزاده رفت و گفت که نام من خالص است میخواهم که در خدمت تو

حاضر

The parrot began, saying, "Once on a time, there
" was a mighty monarch, who had two sons; and
" when he departed from this world, the eldest son
" assumed his crown and throne, and wanted to kill
" his younger brother; who, having no resource,
" quitted the city and kingdom, unattended. One
" day he came to the side of a pond, where a snake
" had seized a frog, who was crying out. The prince
" called out to the snake, who, thereupon quitted his
" hold: the frog jumped into the water, and the
" snake remained. The prince was ashamed, in that
" he had taken the food out of the snake's mouth.
" In short, he cut a piece of flesh from his own body,
" and flung it to the snake, who went to his female
" with the flesh in his mouth. The female, on
" tasting it, said to the male, From whence did you
" bring this savoury meat? The snake told her all
" the circumstances. The female said, You ought to
" shew your gratitude to the person who did you such
" kindness. The snake, having transformed himself
" into the shape of a man, waited on the prince, and
" said, My name is Khaliss (or sincere): I want to

حاضر باشم شاهزاده قبول نمود غوک چون از دهن
مار جست خون الوده بر مادهٔ خود رفت و همه احوال
او با ماده کفت ماده او کفت که حالا در خدمت
آنشخص حاضر باش غوک نیز بصورت آدمي
متمثل کردیده بخدمت شاهزاده رفت و کفت
که نام من مخلص است میخواهم که همچون
بندکان خدمت تو کنم شاهزاده اورا هم بخدمت
کرفت هرسه کس از انجاروانه شدند و در شهري
رسیدند دران شهر پادشاهي بود شاهزاده پیش
او رفت و کفت من چنان شجاع ام که باصد
مردم تنها توانم جنکید اکر هزار روپیه روزینه مرا
بدهي تادر خدمت تو باشم و هرکاه هرکاریکه بفرمائي
انجام کنم پادشاه اورا نوکرداشت و هزار روپیه
روزینه مقرر فرمود شاهزاده هر روز هزار روپیه
میکرفت صد روپیه خود خرچ میکرد و دو صد روپیه
همراهان خودرا میداد و باقي خیرات میکرد روزي
پادشاه براي شکار ماهي رفت اتفاقا انکشترین

پادشاه

" engage in your service. The prince assented. When " the frog leaped from the jaws of the snake, stained " with blood, he went to his female and told her all " the circumstances. The female said to him, Go " now, and be ready to do a service to that person. " The frog, also, having assumed the human form, " came to the prince, and said, My name is Mukh- " less (or candid); I wish to serve you, like *the rest* " *of your* slaves. The prince entertained him also in " his service. These three men departed from thence, " and came to a city, wherein was a king; to whom " the prince went, and said, I am so valiant, that " alone I am able to fight against an hundred men: " if you will pay me one thousand rupees daily, I " will enter into your service; and whatever business " you shall command me to perform, I will always " accomplish. The king took him into his service, " and ordered him one thousand rupees daily allow- " ance. The prince received one thousand rupees " every day, one hundred of which sufficed for his " own expences, two hundred he divided between his " companions, and the remainder he bestowed in cha- " rity. One day the king went to enjoy the sport of " fishing: it happened that the king's ring fell into

" the

پادشاه در دریا افتاد هرچند که جست نیافت شاهزاده‌را فرمود که انکشترین من از دریا برآر شاهزاده همراهان خود را کفت آنها کفتند که این چه کار است که ملک شمارا فرموده است مخلص کفت خاطر جمعد ار این کار من خواهم کرد مخلص بصورت غوک شده در دریا غوط زده در حال انکشترین بر اورد شاهزاده انکشترین را نزد بادشاه برد پادشاه زیاده براو مهربانی کرد بعد چند روز دختر ملک را مار کزید حکیمان هر چند دوا کردند فایده نشد پادشاه شاهزاده را فرمود که دخترم را نیکو کن شاهزاده متفکر شد و با خود کفت که این کار من نیست خالص عرض کرد که مرا نزد آن دختر ببر و در خلوت اورا بنشان من اورا نیکو خواهم کرد او همچنان کرد خالص دهن خود بر زخم مار نهاد و مکید و همه زهررا در دهن خود کشید دختر فی الحال آرام یافت پادشاه بسیار خوشنود شد و شادی دختر باشاه‌زاده کرد

" the river; and, notwithstanding all the search that
" was made after it, could not be recovered. He
" said to the prince, Fetch my ring out of the river.
" The prince conversed with his companions, who
" asked, What kind of business is this which the king
" has commanded you to perform? Mukhless said,
" Make your mind easy, I will execute this business.
" Mukhless, accordingly, having assumed the form
" of a frog, plunged into the river, and instantly
" brought out the ring. The prince presented the
" ring to his majesty, who increased his kindness
" towards him. Some days after, the king's daugh-
" ter being bit by a snake, all the remedies applied
" by the physicians produced no effect. The king
" commanded the prince to cure his daughter. The
" prince was pensive, and said to himself, This is
" not my business. Khaliss (or candid) said, Convey
" me to the lady, and place her in a retired situation;
" I will cure her. He did so. Khaliss applied his
" own mouth to the wound which the snake had made,
" and sucked out all the poison; when the princess
" instantly obtained relief. The king was highly de-
" lighted, and bestowed his daughter in marriage on

" the

کرد و نایب خود کردانید خالص و مخلص هردو
عرض کردند که حالا رخصت میخواهیم شاهزاده
کفت این چه وقت رخصت است خالص کفت
که من آن مارام که مرا کوشت خود داده بودي
مخلص کفت که من آن غوکم که مرا از دهن مار
خلاص کرده بودي حالا میخواهیم که بجاي خودها برویم
شاهزاده هردورا رخصت نمود

طوطي چون این حکایت تمام کرد با خجسته
کفت حالا برو و توقف مکن خجسته برخاست که
برود در حال خروس آواز کرد و صبح ظاهر شد
رفتن خجسته موقوف کشت

"the prince, whom he made his lieutenant. Khaliss "and Mukhless both said, We now want leave to "depart. The prince observed, What a time is this "for taking leave! Khaliss said, I am that snake to "whom you gave your own flesh; Mukhless said, "I am the very frog whom you delivered from the "mouth of the snake: we now wish to return to "our own habitations. The prince took leave of "them both."

The parrot, having finished the tale, said to Khojisteh, "Go now, delay not." Khojisteh arose in order to have gone; immediately the cock crowed, and her departure was deferred.

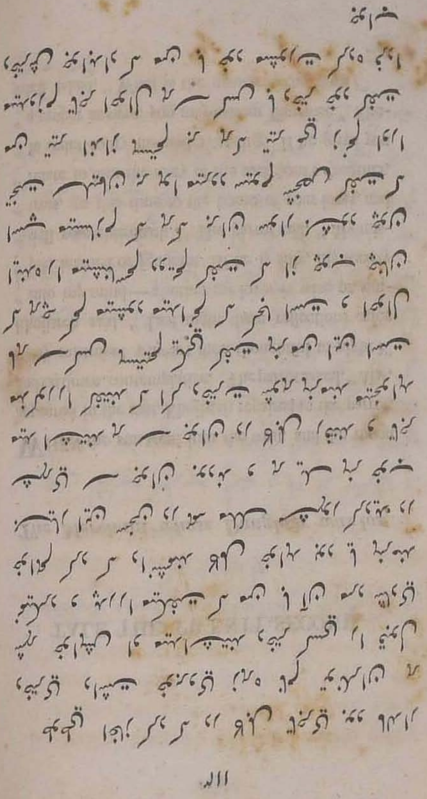
حکایت بیست دوم یک تاجر و دختر او و کم شدن او

چون افتاب بمغرب رفت و ماه از مشرق بر آمد خجسته بر طوطي رفت و متفکر نشست طوطي پرسید اي کد بانو چرا امشب متفکر هستي خجسته گفت که دي شب در دل من این سخن آمد که معشوق من دانا است یا نادان یا عالم یا جاهل است اکر نادان است صحبت او مرا همچو مرگ خواهد شد طوطي گفت اي کد بانو این وقت در خانه محبوب خود برو و حکایت دختر تاجر با او بگو و عقل او بیازماي اگر جواب خوب بدهد بدان که دانا است خجستا پرسید ان حکایت چگونه است

TALE THE TWENTY-SECOND.

The Merchant whose Daughter was lost.

WHEN the sun went into the west, and the moon appeared in the east, Khojisteh repaired to the parrot, and sat down, contemplative. The parrot asked, "Alas, " my mistress! why art thou thoughtful to-night?" Khojisteh said, " Last night these reflections came " into my mind—whether my lover is wise or sim- " ple, learned or ignorant. If he is silly, his society " will resemble death." The parrot said, " My mis- " tress, go this time to the house of your lover, and " relate to him the story of the merchant's daughter, " in order to try his understanding. If he gives you " a proper answer, you may esteem him wise." Khojisteh asked, " What is the nature of the story?"



The parrot began: " In Cabul was an opulent " merchant, who had a beautiful daughter, named " Zerah (or Venus). Wealthy persons, of every city, " courted her: but the girl did not approve of any one " of them; but said to her father, I will marry one " who is either completely wise, or very skilful. This " declaration was rumoured throughout all countries. " In one city dwelt three youths, each of whom pos- " sessed a valuable art. These three young men went " to Cabul, and said to the merchant, If your daugh- " ter requires a man of skill, either of us three can " assert that character. One said, My art is this: " whenever any thing is lost, I know where it is; and " have also a foreknowledge of future events. The " second said, I can make such a horse of wood, that " whosoever mounts it, floats in the air, like the throne " of Solomon. The third person said, I am an archer, " and can pierce any object at which I point my " arrow. The merchant communicated to his daugh- " ter the several pretensions of these three youths. " The daughter said, I will deliberate the matter in " my own mind, and tell you to-morrow which of

" them

جواب این خواهم داد و ازین هر سه کس یکی را قبول خواهم کرد وقت شب دختر از خانه گم شد صبح هرچند اورا جستند نیافتند هیچ معلوم نشد که کجا رفت تاجر پیش آن جوان که احوال گم شدن میدانست رفت و پرسید که ای جوان بگو تا دختر ما کجا است جوان ساعتی تامل کرد و گفت آن دخترا پری برده است و بر فلان کوه داشته آدم بالای آن کوه رفتن نمی تواند تاجر دیگر جوان را گفت که تو اسپی از چوب بساز و آن جوان تیرانداز را بده تا بروی سوار شود و بر کوه برود و از تیر پریرا بکشد و دختر را بیارد جوان اسپی از چوب ساخت و جوان تیرانداز بر اسپ چوبین سوار شده بر کوه رفت و بیک تیر پریرا کشت چون دخترا آورد هرسه جوان آن دخترا خواستند که بگیرند و قضیه آغاز کردند

طوطی چون این سخن تا اینجا رسانید خجسته را گفت که این حکایت با محبوب خود بگو و به پرس که

" them I shall prefer. At night the daughter disap-
" peared from the house. In the morning all search
" was ineffectual; it could not be discovered whither
" she was gone. The merchant went to the young
" man who knew all circumstances relative to any
" thing lost, and said, Inform me where my daughter
" is? After an hour's consideration, the man replied,
" A fairy has carried your daughter to the summit
" of a mountain, inaccessible to men. The merchant
" then addressed the second youth, saying, Make you
" a wooden horse, and give it to the young archer,
" that he may mount it and ascend the mountain,
" and, after having killed the fairy with his arrow,
" bring back the girl. He made a wooden horse, the
" young archer mounted, ascended the mountain,
" and having transfixed the fairy with his shaft,
" brought away the young virgin. Each of the three
" claimed her as his right, and disputation com-
" menced."

When the parrot had brought Khojisteh to this part of the story, he said, " Carry this tale to your
" lover, and ask him to which of the three youths the

که آن دختر بکدام جوان دادن مصلحت است اکر جواب خوب بدهد بد انکه عاقل است خجسته کفت که اي طوطي اول تو مرا بکو که مستحق آن دختر کیست طوطي کفت که آن شخص که پریرا کشت و دختر را آورد زیرا که دیکر جوانان هنرهاي خود نمودند و او در جاي خوف رفت و محنت بسیار بر خود کرفت و از جان خود نترسید

طوطي چون این حکایت تمام کرد خجسته‌را کفت که زود باش و پیش محبوب خود برو خجسته بر خاست و اراده رفتن نمود خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" young woman ought to have been given. If he " returns you a proper answer, be satisfied in re- " gard to his understanding." Khojisteh said, " I " must beg you will first tell me to whom the girl " justly belonged ?" The parrot answered, " To the " person who killed the fairy, and brought back the " merchant's daughter: because the others merely " exhibited their skill; whilst this repaired to the " place of danger, and exposed himself to great diffi- " culties, regardless of his own life."

The parrot, having finished the story, said to Khojisteh, " Be expeditious, and go to your lover." She got up, and wanted to have gone: the cock crowed, morning appeared, and her visit was deferred.

حکایت بیست سیوم برهمن که بر دختر راي بابل عاشق شده بود

چون افتاب بمغرب رفت و ماه از مشرق پدید آمد خجسته بطلب رخصت بر طوطي رفت و کفت که اي مرغ دانا و مصلحت اندیش واي دوست وفاکیش امروز اکر به بیني مرا جلد رخصت ده و کرنه صاف بکو تا صبر کنم و کوشه اختیار نمایم طوطي کفت که من هرشب ترا رخصت میدهم لیکن نمیدانم که بخت تو چه کونه است چرا یار نمي شود لازم است که امروز جلد برو و با معشوق خود ملاقات کن لیکن نصیحت من شنو که این کار چنان کن که هیچ آفت بتو نرسد بلکه فایده یابي چنانکه برهمن بر دختر راي بابل عاشق کردید هم

TALE THE TWENTY-THIRD.

Of a Brahmin falling in Love with the King of Babylon's Daughter.

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh went to the parrot to ask leave, and said, " O thou wise bird! whose " counsels are prudent, and who acts the part of a " friend; if you think it adviseable, delay not to-day " in giving me permission: or else speak plainly, " to the end that I may be patient, and make choice " of retirement." The parrot answered, " Every " night I give you leave; but I know not what kind " of luck attends you, that it will never befriend " you. It is incumbent on you to go quickly to-day, " and have an interview with your lover: however, " give ear to my counsel, that you may act in " such a manner that no misfortune may befall " you, but advantage or prosperity; like as the brah- " min, who having fallen in love with the daughter

" of

هم معشوق و هم مال اسباب بدست او آمده و هيچ آفت بد و نرسيد خجسته پرسيد که حکايت او چکونه است

طوطي آغاز کرد که وقتي برهمني خوبصورت و دانا از شهر و وطن خود انفکاک کزيده به شهر بابل رفت روزي بر همن مذکور در باغي ميکرديد و ساير بود و دختر راي بابل نيز دران باغ براي سير و تماشاء کلها رفته بود ناکاه نظر بر همن بر دختر مذکوره افتاد و نظر دختر هم بر برهمن افتاد هردو عاشق کرديدند چون در خانهٔ خود رفت ديوانه کرديد و برهمن نيز در خانهٔ خود رفته بيمار شد القصه برهمن پيش جادوکري رفت و خدمت او کردن کرفت جادوکر پس مدتي از بسيار جانفشاني و خدمت او شرمنده کرديده روزي از و پرسيد که تو اکر از ما چيزي ميخواهي خواهم داد و انچه در کار باشد اظهار کن و بکو برهمن همه احوال خود با جادوکر کفت او کفت پنداشته

بودم

" of the king of Babylon, got possession not only " of his beloved, but also of money and property, " without suffering any misfortune." Khojisteh asked, " What is the nature of his story?"

The parrot began: " Once on a time, a brahmin, " who was both handsome and discreet, having " thought proper to quit his city and native soil, " went to the city of Babylon. One day as this " brahmin was walking in a garden, the daughter " of the king of Babylon came also to the same " spot, to take an airing, and to view the display of " flowers. The brahmin and the virgin were mu- " tually enamoured of each other at the first glance. " When she returned home, she became distracted; " and the brahmin, on returning to his habitation, " fell sick. In short, the brahmin went to a ma- " gician, and entered into his service.—After some " time the magician was quite confounded how to " requite his great attention and faithful services. " One day he said to him, Ask me for any thing " that you desire, and I will give it; shew and " declare what it is that you want. The brahmin " discovered his situation to the magician, who

" said,

بودم که از من کان زر خواهي خواست و آدمي را
بادمي رسانیدن چه قدر کار است جادوکر في الفور
مهره حکمت ساخت و به برهمن داد و کفت که اکر
این مهره را مرد در دهن دارد هرکه اورا به بیند بداند
که زن است و اکر زن در دهن بدارد هرکه اورا به
بیند پندارد مرد است روز دیکر جادوکر خودرا
بصورت برهمن ساخت و برهمن ان مهره را در دهن
خود کرفت و مثل زن کردیده پیش راي بابل
رفت که من برهمن هستم پسري داشتم
ناکاه دیوانه کردید و بسفر رفت این زن اوست
اکر این را چند روز در خانه خود جادهي تا من براي
جستن پسر خود روم راي مذکور ملتمس
برهمن را قبول نمود بلکه چیزي خرج داد و آن
زن را نزد دختر خود فرستاد جادوکر مذکور
برهمن را ازین حکمت پیش دختر راي فرستاد و
خودهم زر خوب بدست آورد و دختر بران زن
یعني بر برهمن بسیار مهرباني نمود القصه روزي
برهمن

" said, I thought you would have asked for a
" gold mine—what mighty business is it to bring
" man and woman together? The magician im-
" mediately formed a magic ball, and giving it to
" the brahmin, said, If a man puts this ball in his
" mouth, whoever sees him will suppose him a wo-
" man; and if a female uses it in the same man-
" ner, she appears a man to all beholders. Next
" day the magician himself personated the brahmin;
" and the brahmin, putting the ball in his mouth,
" being transformed into a woman, the magician
" went to the king of Babylon, and said, I am a
" brahmin, and have a son, who having suddenly
" become insane has wandered abroad—this is his
" wife: if you will admit her into your palace for
" a few days, then I will go in search of him. The
" king granted the brahmin's request, and, more-
" over, gave him something for his expences, and
" sent the woman to his own daughter. By this
" artifice, the magician introduced the brahmin to
" the king's daughter, and himself got good money
" in hand. The princess shewed great tenderness
" to the woman, alias the brahmin. In short, one

" day

برہمن دختر رايِ را گفت كه روز بروز رنگ روي تو چرا زرد ميشود د تبديل ميكردد و تو بس ضعيف معلوم ميشوي دختر راي راز خود از برہمن پنہان كردن خواست برہمن چستي بكار برده با و گفت كه مي پندارم كه تو بر كسي عاشق ہستي بہتر است كه اكر راز خود با من بكوئي و پوشيده نداري البته چارهٔ كار تو خواہم نمود دختر ہمه احوال خود با برہمن گفت بر ہمن گفت كه اكر تو اين وقت آن برہمن را به بيني شناختن توانى دختر گفت بلي شناختن توانم برہمن در حال مہره را از دہن خود بيرون كرد و دختر برہمن را شناخت و يكديكر را باہم در كنار كرفتند بعد چند روز دختر راي با برہمن مشورت كرد كه بہتر انست كه ما و شما از اينجا بيرون رفته بملك ديكر باشيم و مسكن كزينيم و حسب دلخواه بكار دل پردازيم پس ہردو اين مشورت را پسند نمودند دختر راي بسيار زر و جواہر كه تا بود وزيست آنہارا بكار آيد از

" day the brahmin said to the princess, Why does " your complexion fade in this manner, becoming " every day more and more pale, whilst your strength " seems exhausted? The young woman wanted to " conceal her secret from the brahmin; but he press- " ing her on the subject, said, I perceive you are " in love with somebody—it will be much better " to make me your confidante, when I will cer- " tainly apply a remedy to the disease. The prin- " cess related to the brahmin all the particulars of " her case. He said, If now you were to see that " brahmin, do you think you could recollect him? " She replied, Yes, I should certainly know him " again. Immediately the brahmin took the ball " out of his mouth, and she knew him, and they " embraced each other. After some days the young " lady advised thus with the brahmin, It is most " adviseable that we depart hence, and take up our " abode in some other country, where we may fol- " low the dictates of our inclinations. Then, hav- " ing agreed together on this point, the king of Ba- " bylon's daughter stole out of her father's treasury " a great quantity of gold and jewels, sufficient to

از خزانه پدر دزدي کرد و بوقت شب بر فاقت برهمن از خانه بيرون رفت و در يک شب و روز ملک سرحد پدر خود طي کرد و تمام تميز و بملک ديکر مقام معين ساخت و حسب تمناي دل بي مزاحمت اغيار بمطلب رسيده استيعاب لذات شهواتي نمودند و بدين عنوان بخوشي و خورمي در ساختند راي ازين ماجرا بسيار حيرت أندوز کرديد و هرچند سراغ و تفحص دختر نمود نيافت چون که آنها از سرحد ملک راي بيرون رفته بودند

طوطي چون اين حکايت تمام نمود خجسته را کفت حالا بر خيز و جانب معشوق خود برو در حال خجسته خواست که برود خروس آواز کرد و صبح ظاهر شد رفتن او موقوف شد

" support them as long as they should live ; and, at " night, accompanied by the brahmin, she left the " house. In one day and night they got beyond " the limits of her father's dominions, and fixed " their abode in another territory, where, free of all " restraints from others, they entered on the enjoy- " ment of their amorous inclinations with boundless " pleasure and delight. The king was greatly asto- " nished at this event ; but, notwithstanding his most " diligent enquiries, could not find out his daugh- " ter, because she had escaped beyond the bounda- " ries of his territories."

The parrot, having finished the tale, said to Khojisteh, " Now arise, and go to your lover." She wanted to have done so, when instantly the cock crowed, and, dawn appearing, her departure was deferred.

حكيت بيست چهارم پسر راي بابل و عاشق شدن او بر دختري

چون افتاب بمغرب رفت و ماه از مشرق بر امد خجسته بطلب اجازت بر طوطي رفت و كفت ميخواهم كه هركاه پيش محبوب بروم اول عقل اورا آز مايم اكر اورا عاقل بينم دوستي با او مضبوط كنم و اكر نه صبر نمايم زيراكه خرد مندان كفته اند كه بر دوستي سه كس اعتماد نبايد كرد اول دوستي زنان. دوم دوستي و اخلاص طفلان سيوم رفاقت احمقان طوطي كفت اي كد بانو هرچه ميفرمائي راست است مي بايد كه امشب حكايتي با محبوب خود بكوئي و از او به پرسي و سوال نمائي اكر جواب پسنديده دهد اورا عاقل پندار و اكر

TALE THE TWENTY-FOURTH.

How the Son of the King of Babylon fell in love with a young woman.

WHEN the sun descended in the west, and the moon arose in the east, Khojisteh went to the parrot to ask leave, and said, " Whenever I may go to " my lover, I wish first to make trial of his under- " standing. If I discover him to be wise, I will " strengthen my friendship with him: otherwise I " will exercise patience; for the sages have said, that " in friendship three things ought not to be trusted: " first, friendship with women; secondly, having " intimacy or associating with children; and thirdly, " the company of blockheads." The parrot replied, " My mistress, whatever you say is proper: " to-night you must tell a tale to your lover, and " require of him an answer; which if he gives " properly, you may account him wise; but if he

" returns

اگر ناشایسته بداني که احمق است خجسته پرسید که کدام حکایت است که از او پرسیده شود

طوطي آغاز کرد که وقتي پسر راي بابل در بتخانه رفت و آنجا دختریرا دید که روي او همچو ماه دو هفته و زلف چون شب دیجور سیاه داشت وقد او همچو سرو و رفتار مانند تذرو و ناگاه پسر راي بر و عاشق گردید و برپاي بت آن بتخانه سر نهاد و بعجز و الحاح گفت که اگر این دختر با من شادي کند سر خود پیش توجه اسازم و قربان کنم القصه پسر راي براي آن دختر پیش پدر او پیام فرستاد و خواست پدر دختر قبول کرد و بموجب دستورو آئین هم قومان خود دخترراا با پسر راي نکاح کرده داد القصه عاشق بمعشوق پیوست بعد چند روز پدر دختر و دامادرا بخانهٔ خود طلبید پسر راي مع زن خود طرف خانه خسر خود روانه شد و برهمني که مصاحب پسر راي بود اوهم همراه

" returns an improper answer, rest assured he is de-
" ficient in understanding." Khojisteh asked, "What
" tale is it on which I am to question him?"

The parrot began: " Once on a time, the son of
" the king of Babylon, happening to enter an idol
" temple, there beheld a young woman, the bright-
" ness of whose countenance resembled the moon,
" as did her jetty locks the darkest night; her sta-
" ture was as erect as the cypress, and her walk
" graceful as the pheasant: he was instantly smit-
" ten with her charms; and, laying his head at the
" feet of the principal idol in the temple, in a plain-
" tive and feeble tone thus expressed himself, If
" that young woman should marry me, I will sever
" my head from my body, and sacrifice it to you.
" In short, the king's son sent a message to the girl's
" father, and asked her in marriage. Her father
" gave his consent, and the marriage was performed
" agreeably to the rites and ceremonies of their
" respective tribes. In short, the lovers were united.
" After some days, the father invited his daughter
" and son-in-law to his own house. The king's
" son, with his wife, set out for the father-in-law's
" house; and a brahmin who had been the intimate

" companion

همراه آنها شد چون پسر راي نزد آن بتخانه که
ان دخترا دیده بود رسید د ان قرار داد که از
بتان آن بتخانه کرده بود بیادش آمد و بجهت
ایفاي و عده درون بتخانه مذکور تنها رفت و
سر خود ترا شیده در پاي بت نهاد و بعقب
آن چون در بتخانه مذکور برهمن نیز رفت پسر راي را
کشته دید ترسید چون دانست که اکر من زنده
خواهم ماند مردمان خواهند پنداشت که من اورا
کشته باشم اینچنین اندیشه در دل خود بسیار
نمود و کفت که بهتر آن است که سر خود هم
تراشیده در پاي بت نهم پس برهمن نیز سر
خود پیش بت تراشید و در پاي آن افتاد و
بعد یک لحظه آن زن نیز درون بتخانه رفت
و هردو کس را کشته دیده متعجب شد که این چه
حادثه واقع شده زن خواست که سر خود هم از تن
جدا کند و بسوزد دران اثنا آوازي از بتخانه
برامد که اي زن سر کشتکان برتن ایشان بنه
زنده

" companion of the king's son, also accompanied
" them. When the prince approached the temple
" where he had first seen his wife, he recollected
" the vow he had made to the idol of the place. He
" went alone into the temple, in order to perform his
" vow, and, cutting off his own head, dropped it at
" the feet of the image. Afterwards, when the
" brahmin also entered the temple, he saw the
" prince lying dead, and was terrified: he thought,
" if I remain alone, people will suppose me to have
" been his murderer. When many such reflections
" had passed in his mind, he said, It will be best
" for me to cut off my own head, and leave it also
" at the feet of the idol. Then the brahmin cut
" off his own head, and dropped down at the feet
" of the image. A minute after, the wife also came
" into the temple, and seeing both persons slain,
" was astonished, not being able to account for what
" had happened. She resolved to sever her own
" head from her body, and to burn *with her husband.*
" At that interval a voice issued from the temple,
" O woman! replace the severed heads on their re-
" spective trunks, when they will be alive again. The
" woman was so overjoyed on hearing these words,

 " that,

زنده خواهند شد زن ازین آواز خوشنود شده جلد سر شوي بر تن برهمن و سر برهمن بر تن شوي نهاد در حال هردو زنده کردیدند و پیش زن ایستاده شدند باتن پسر راي و سر برهمن قضیه آغاز شد سر کفتن کرفت که این زن من است تن میکفت که این قبیلهٔ من

طوطي چون این قدر حکایت تقریر کرد با خجسته کفت که اکر عقل اورا آزمودن مینخواهي از و بپرس که مستحق آن زن کیست سر شوي او یا تن شوي خجسته کفت اي طوطي اول مرا بکو که مستحق کیست طوطي کفت مستحق آن زن سر شوي اوست زیرا که سر جاي عقل است و سردار همه بدن سر است خجسته چون قصه تمام شنید بعزم رفتن پیش محبوب بر خاست در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" that, in her hurry, she placed her husband's head " on the brahmin's body, and put the brahmin's " head upon her husband's shoulders, and instantly " they were both restored to life and stood before " the woman. Then began a dispute between the " prince's body and the brahmin's head, each claim- " ing her for his wife."

When the parrot had related thus far of the story, he said to Khojisteh, " If you want to try his under- " standing, ask him, which had a right to the wife, " the husband's head, or the husband's body?"— Khojisteh requested the parrot to instruct her on this point? The parrot replied, " The rightful " owner of that woman is the husband's head, be- " cause the head is the seat of wisdom, and presides " over the body." When Khojisteh had heard the end of the story, she stood up, with intention to go to her lover: instantly the cock crowed, and dawn appearing, her departure was delayed.

حكايت بيست و پنجم زني كه جهته خريدن شكر رفته با بقال هم بستر شد

چون آفتاب غروب كرديد و ماه طلوع كرد خجسته پيش طوطي رفت و گفت مي ترسم و در دل خود بسيار شرمنده ام كه چون با معشوق خواهم پيوست او از سبب دير برمن غصه خواهد كرديد نميدانم كه آن وقت چه غدر بكنم طوطي گفت اي كد بانو هيچ فكر و انديشه مكن زيرا كه زنان بسيار غدر كردن مي توانند و نهايت حاضر جواب ميشوند غدرهاي زنان بسيار شنيده ام و پسند كرده ام اگر اندكي توقف كني حكايتي مختصر كه زني با شوهر خود چه غدر نيكو نموده عياري بكار برده بود باتو بگويم خجسته پرسيد كه آن حكايت چگونه است

طوطي

TALE THE TWENTY-FIFTH.

Of a Woman, who, having gone to buy Sugar, had an Amour with a Grocer.

WHEN the sun was set, and the moon got up, Khojisteh went to the parrot, and said, " I am fear-" ful, and in my own mind greatly confounded, lest " when I join my lover, he may be angry with me " because of the delay. I know not what artifice " to practise on that occasion." The parrot said, " My mistress, it requires no thought or considera-" tion; for women are able to devise many artifices, " and are exceedingly prompt at repartee. I have " seen and approved many women's tricks. If you " will wait a little, I will tell you a short story of " an excellent trick which a woman played her hus-" band, and carried her point with her gallant."— Khojisteh asked, " What kind of story is that?"

The

طوطي كفت كه وقتي مردي بزن خود چند فلوس داد زنش براي خريدن شكر ببازار رفت و در دوكان بقالي آمد بقال چون زن را ديد بر او مايل شد زن يك اثار شكر خريد و در كوشهٔ چادر خود بست بقال با او سخنان مطايبه كفتن كرفت زن راضي شد القصه بقال اورا درون خانهٔ خود برد و او چادر خود را بر دوكان بقال كذاشته نايب بقال شكر از چادر زن كرفت و همان قدر ريك در كوشهٔ چادر او بست زن چون از اندرون بر آمد چادر بر داشته بخانه خود روان شد چون نزد شوي رسد شوي چادر كشاده ديد كه ريك است بازن كفت كه اين چه خنده است كه با من ميكني براي شكر فرستاده بودم ريك براي من آوردهٔ زن بي تامل كفت كه هركاه از خانه بيرون رفتم كاوي پس من دويد ازان سبب كريختم و بر زمين افتادم فلوس از دست من افتاد در انجا جستن مرا از مردمان شرم آمد ازين باعث ريك آن

The parrot said: " Once on a time a man gave
" some feloose * to his wife, who went to a grocer's
" shop in the market to buy sugar. As soon as the
" grocer saw the woman, he had an inclination for
" her. The woman bought a seer † of sugar, and
" tied it in a corner of her veil. The grocer plied
" the woman with pleasant discourse, and she yielded
" to his desires. In short the grocer conducted her
" into his own house, and she left her veil in the
" shop. The grocer's shopman took the sugar out
" of her veil, and, substituting an equal quantity of
" sand, tied it up in the corner of the veil. When
" the woman came out again, she took up her veil
" and returned home. When she came to her hus-
" band, he untied the veil, and seeing it contain sand,
" he said to her, Why, wife, what pleasantry is this
" you are using with me? I sent you for sugar, and
" you have brought me sand. The wife, without
" any hesitation, said, As soon as I got out of the
" house an ox ran at me, upon which I took to
" flight, and tumbled down on the ground; the
" money fell out of my hand, and as I was ashamed
" to look for it before the men who were present, I
" took

* Pieces of copper coin. † About two lbs.

آن زمین برداشته آورده‌ام فلوس درین ریک خواهد بود مرد سرو ردي او بوسید و کفت اکر فلوس کم شده هیچ مضایقه نیست چرا ریک بسته آوردي القصه زن چنان بي تامل شوي را جواب داد که شوهرش براو غسه نشد بلکه رحم نمود

چون طوطي این حکایت تمام کرد خجسته‌را کفت که حالا پیش محبوب خود برو مبادا اکر بر تو غصه شود البته آنوقت ترا جواب خوب یاد خواهد آمد خجسته‌را از سخنان طوطي تسلي شد چون پاپوش در پاکرد و خواست که بر خیزد بماندم خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" took up the sand from the spot, and have brought " it here: the money must be amongst this sand. " The husband kissed her from head to foot, and " said, The money, being lost, is of no consequence; " but why did you trouble yourself to bring a " quantity of sand? In short, the wife answering in " this manner without hesitation, the husband was " not angry, but even pitied her."

The parrot, having finished this story, said to Khojisteh, " Arise, go to your lover; and if per- " chance he should be angry with you, certainly " you will at the time think of some good excuse." Khojisteh was comforted by the words of the parrot. When she put her shoes on her feet, and wanted to have got up, the cock crowed, dawn appeared, and her departure was deferred.

حکایت بیست و ششم دختر تاجر و قبول نکردن پادشاه اورا

چون آفتاب غروب شد و ماه طلوع کرد خجسته شرمنده صورت بر طوطي رفت و کفت اي محرم راز من خرد مندان کفته اند که زني بي شرم از همه زنانْ بدتر است حالا میخواهم که نزد مرد بیکانه نروم و در خانهٔ خود بنشینم و صبر کنم طوطي کفت اي کدبانو هرچه میفرمائي راست است لیکن مي ترسم که اکر صبر کني حال تو چون پادشاه زوال خواهد کردید خجسته پرسید که حکایت او چکونه است

طوطي آغاز کرد که در شهري بازرکاني بسیار مال

TALE THE TWENTY-SIXTH.

The Merchant's Daughter, whom the King rejected.

WHEN the sun was set, and the moon risen, Khojisteh, with a downcast countenance, went to the parrot, and said, "O thou possessor of my "secret! the sages have said, that a woman with- "out shame is the worst of women:—Now I "wish to avoid going to a strange man, and to sit "at home patiently." The parrot answered, "My "mistress, whatever you say is right; but I fear "that if you restrain yourself, your constitution "will decline, like the king's." Khojisteh asked, "What kind of story is his?".

The parrot began: "In a certain city was a "merchant, who had plenty of money and effects, "and

مال و اشیا و اسپ و فیل پیش خود میداشت
اورا دختري بود نهایت خوب رو آوازهٔ حسن
او در ملکها و شهرها رفته هرچند بازرکان و تاجر ان
آنملک با دختري تاجر شادي کردن خواستند
لیکن بازرکان قبول نکرد وقتیکه دختر مذکوره
لایق شادي شد روزي بازرکان خطي بپادشاه
آن ملک نوشته فرستاد بدین مضمون که من
دختري دارم همچو ماه صورت دارد و رفتار همچو
تدر و کهسار و کفتار چون بلبل هزار داستان
جانوران پرنده بذوق شنیدن سخنها از هوا
مي درایند و مست و بیهوش میشوند امید
که اکر پادشاه قبول فرمایند لایق حضرت است
و قدر من زیاده کردد پادشاه چون خط او خواند
بسیار خورم و خورسند کردید و با خود کفت
که هرکه بخت نیکو میدارد هر چیز از خود پیش
او مي رسد پادشاه چهار وزیر داشت هر چهاررا
فرمود که بخانه بازرکان بروید و دختر اورا به بینید
اکر

" and kept horses and elephants. He had a very " handsome daughter, the fame of whose beauty " reached distant countries and cities. Merchants " and traders of that country wanted to marry " the merchant's daughter; but the father would " not accept of their proposals. When the young " woman became marriageable, one day the mer- " chant wrote and sent a letter to the king, couched " in the following terms:—'I have a daughter, the " beauty of whose countenance resembles the moon, " her walk is graceful as the mountain pheasant, " and her voice may compare with the nightingale " with a thousand notes; from the desire of hearing " her discourse, the birds are arrested in their flight, " and become intoxicated and senseless. I flatter " myself, that if your Majesty sees good, she is " worthy of your choice, and may be the means of " increasing my own rank in life.' On the receipt " of this letter, the king was greatly delighted, " and said, Every thing comes of itself, to him who " is fortunate. The king had four viziers, to all " of whom he said, Go you to the merchant's house,

" take

اگر لایق من باشد در حال بیارید وزیران در
خانهٔ بازرگان رفتند و چون روي دختر اورا دیدند
بیهوش گردیدند و با یکدیگر مشورت کردند و
گفتند که اگر پادشاه چنین زن خوبصورت را
خواهد دید دیوانه خواهد گردید و شب و روز نزد او
خواهد ماند بکار ملک توجه نخواهد کرد و همه امورات
تباه خواهد شد پس هر چهار وزیر پیش پادشاه
رفتند و عرض کردند که آن دختر حسن خوب ندارد
همچو او در خانهٔ والا بسیار هستند پادشاه گفت
که اگر این چنین است چنانکه شما میگوئید
پس اورا نمیخواهم القصه پادشاه دختر تاجررا
بزني خود نخواست تاجر مایوس شد و دخترارا
با کوتوال آنشهر شادي کرده داد روزي آن دختر
با خود گفت که من چنین خوبرو هستم عجب
است که پادشاه مرا قبول نکرد روزي خودرا
بپادشاه خواهم نمود القصه یکروز پادشاه طرف
خانهٔ کوتوال میرفت آن زن بر بالا خانه ایستاده
شد

" take a view of his daughter, and if she is worthy
" of my choice, bring her immediately. The viziers
" entered the merchant's house, and, on beholding
" the daughter's face, were deprived of their senses.
" They consulted together, and said, If the king
" should see a woman with so beautiful a counte-
" nance, he would lose his reason, and, remaining
" with her night and day, will pay no attention to
" the duties of royalty, so that all public affairs will
" go to ruin. Then the four viziers returned to
" the king, and thus reported: This virgin is not
" remarkably handsome: in the royal palace are
" many that have equal pretensions to beauty. The
" king said, If it is as you represent, then I will
" not marry her. In short, the king did not ask
" the merchant's daughter in marriage. The mer-
" chant, in despair, married his daughter to the
" cutwal of that city. One day the young woman
" said to herself, It is extraordinary that the king
" rejected me, who am so beautiful; some time or
" other I will shew myself to him. In short, one
" day, as the king was passing by the cutwal's ha-

شد و خودرا بپادشاه نمود پادشاه چون اورا
دید عاشق شد و وزیران را طلب کرد و کفت
که چرا فلان سخن با من دروغ کفتید آنها عرض
کردند که مایان میان خودها مشورت کردیم که اکر
پادشاه این زن را خواهد دید از کار ملک
غافل خواهد شد پادشاه عذر وزیران را پسندید
و از عشق آن زن بیمار شد ارکان دولت
پادشارا مصلحت دادند که آن زن را از کوتوال
بخواهید اکر بخوشي ندهد بزور بکیرید پادشاه کفت
که من پادشاه اینملک هستم زینهار این چنین
نخواهم کرد زیرا که این کار از انصاف دور است
پادشاهانرا نباید که این چنین ظلم بر رعایا و
نوکران بکنند القصه پادشاه بعد چند روز در غم
ان زن بیمار و حقیر کردید و ازان غم جان داد
و مرد

طوطي چون اینحکایت تمام کرد خجسته را
کفت که ترا مصلحت نیست که صبر کني بر خیز

"bitation, the woman was standing on the roof of "the house, and shewed herself to the king, who, "as soon as he saw her, fell in love; and, having "sent for the viziers, said to them, Why did you "tell me such false words? They answered, We "unanimously agreed, that, if your Majesty were to "see this woman, you would neglect the affairs of "your kingdom. The king approved of the viziers' "excuse, and his love for the woman affected his "health. The ministers of state recommended, that "the king should demand the woman of the cut- "wal; and if he did not resign her willingly, that "she should be taken from him by force. The "king said: I am the prince of this kingdom; be "careful how you advise: I will not be guilty of "an action so very repugnant to justice; it does "not become monarchs to behave with such ty- "ranny towards their subjects and servants. In "short, after a few days, the king was seized with "melancholy on account of this woman; he became "emaciated, and, at length, died of grief."

The parrot having finished this story, said to Khojisteh, "It is not adviseable for you to restrain your

ز با معشوق خود ملاقات کن و اگر نه حال ترا
چون شاه زوال خواهد شد خجسته خواست که
برود در حال خروس آواز کرد و صبح ظاهر شد
رفتن او موقوف گردید

" passion; arise, and have an interview with your " lover, or else you, like the king, will suffer in " your health." Khojisteh wanted to have gone; instantly the cock crowed, and dawn appearing, her departure was deferred.

حکایت بیست و هفتم یک کلال و نوکر شدن او پیش بادشاهي و نمودن شاه سالار فوج اورا

چون خورشید سمت مغرب رفت خجسته با چشم پر اشک و دل پر از درد بر طوطي رفت و گفت که اعرابي پیش تونگري رفت و گفت که من بمکه خواهم رفت تونگر فرمود که برو او گفت که زاد ندارم تونگر گفت که تو اگر زاد نداري بمکه رفتن روا نیست زیرا که خدا مفلس را بمکه رفتن نفرموده است اعرابي گفت که من پیش شما براي خواستن چیزي زر آمده‌ام نه براي پرسیدن فتوي اي طوطي من هرشب پیش تومي آیم و توکلمات و حکایت با من تقریر میکني صرف بطلب

TALE THE TWENTY-SEVENTH.

The Potter, who is taken into the service of a King, and made General of his Army.

WHEN the sun went to the western quarter, Khojisteh, with her eyes full of tears, and an aching heart, went to the parrot and said, " When an Arab went " to a rich man, and said, 'I will go to Mecca;' the " rich man answered, 'Go.' He said, 'I have not the " means.' The rich man replied, 'If you have not " money, it is not proper for you to go thither; for " God has not commanded those who are poor to " go to Mecca.' The Arab returned, 'I come to you " in hopes of obtaining some money, and not to " consult you on a point of law.'—Thus do you re" count to me maxims and fables, when I come merely " to ask permission to visit my lover, not to hear " advice and listen to stories." The parrot said,

" Be

بطلب رخصت مي آيم نه براي شنيدن نصيحت
و حكايت طوطي گفت كه از سخن نصيحت من
دلتنگ مشو زيرا كه در هردو جهان سخنان نصيحت
ناصحان بكارمي آيد خجسته گفت كه اي طوطي هر
نصيحت كه مرا ميگوئي مي شنوم امشب كه
تاريك است تنها رفتن مي ترسم و ميخواهم
كه غلام خود را همراه خود به برم

طوطي گفت كه غلام كمينه است لايق همراه
بردن نيست زيرا كه خردمندان گفته اند كه بر
قوم كمينه اعتماد نبايد كرد حكايت آن كلال
نشنيدهٔ خجسته پرسيد كه آن حكايت چگونه است

طوطي گفت كه روزي كلالي مي بسيار نوشيده
ومست شده بر لوزه و قرابهاي سفالينهٔ مي افتاد
و روي و اندام او مجروح گرديد بعد از مدت آن
زخمها روبه بهي آورد ليكن زخمهاي كه بر بدن شده
بود نشانهاي او چنان مفهوم و معلوم ميشد كه زخم
شمشير است يا تير اتفاقاً قحط در شهر كلال افتاد
ازان

" Be not uneasy at my words and exhortations, since " the advice of a friendly monitor is serviceable for " this world as well as for the next." Khojisteh rejoined, " O parrot! I listen to every advice that you " give me; to-night, being dark, I am afraid to go " alone, and want to take my own slave along with " me." The parrot said, " A slave is a menial ser- " vant, not fit to accompany you; for the sages have " said, that no reliance ought to be placed on those " of low degree. Have not you heard the story of " the potter?" Khojisteh asked, " What kind of " story is this?"

The parrot said: " One day a potter, having drank " a quantity of liquor, was intoxicated, and, falling " over the pots and pans, cut his face and body.— " The cuts on his face were cured in a short time, " but the wounds in his body left such marks that " they resembled the scars of a sword or an arrow. " A famine happening in the potter's town, he was " obliged to go to another place in quest of service. " The king of that country seeing such kind of scars " on the potter's body, he thought this must be some " valiant man to have put himself in the way of re- " ceiving such wounds: thereupon the king engaged

" him,

ازان سبب کلال بسفر رفت و نوکري خواست
و بشهر دیکر رسید چون پادشاه آن ملک
بدان قسم زخمها بر بدن کلال بدید پنداشت که
این مرد بسیار شجاع است ازین باعث چنین
زخمها بر خود کرفته است پس پادشاه اورا
نوکرداشت و مرتبه او زیاده فرمود بعد چند روز پادشاه‌را
مهمي پیش آمد پادشاه آن کلال را سردار فوج
خود ساخت و خواست که اورا براي جنک دشمن
بفریسد کلال ترسید و بیمار کردید و از پادشاه عرض
کرد که من کلال هستم از من انجام کار جنک
نخواهد شد پادشاه بسیار خندید و در دل خود
شرمنده شد و دران مهم دیکریرا فرستاد

طوطي چون این حکایت تمام کرد خجسته را
کفت که غلام را همراه مبر بلکه تنها برو زیرا که از
کمینه قوم هیچ کار خوب نشو و خجسته خواست
که تنها برود درحال خروس آواز کرد و صبح ظاهر
شد رفتن او موقوف کردید

" him, and exalted him to high rank. A few days " after, the king was engaged in a war, and made " the potter commander of his forces, and designed " to send him to oppose the enemy. The potter, " being terrified, fell sick, and said to the king, I " am a potter, and shall never be able to perform " military duty. The king laughed very heartily, but " within himself was ashamed, and he sent another " person to conduct the war."

The parrot, having finished the tale, said to Khojisteh, " Don't take a slave along with you, but go " alone, for no good actions can proceed from mean " persons." Khojisteh wanted to have gone unattended; instantly the cock crowed, and dawn appearing, her departure was deferred.

حکایت بیست و هشتم شیر و بچکان او و پرورش کردن او بچه شغال را

چون خورشید سمت مغرب رفت خجسته لباس مردانه پوشیده بطلب اجازت بر طوطي رفت طوطي چون خجسته را لباس مردانه دید بسیار خندید و با او کفتن کرفت که امشب تاریک است خوب کردي که لباس مردانه پوشیدهٔ و تنها آمدهٔ و غلام را همراه نه آوردي امروز یک طوطي دوست قدیم من مي پرید و چون مرا در قفس دید نزد من آمد حکایتي از و شنیدم همچو آن حکایت که دي شب باتو تقریر کردم خجسته پرسید چکونه است

طوطي کفتن کرفت که وقتي در بیاباني شیري با

TALE THE TWENTY-EIGHTH.

The Lion and his Whelps, and how he fostered a young Jackal.

WHEN the sun went to the western quarter, Khojisteh, arrayed in man's apparel, repaired to the parrot, to ask leave. The parrot laughed heartily at seeing Khojisteh dressed in man's clothes, and said to her, " As this is a dark night, you have done well in put-" ting on man's clothes, and coming alone, instead " of bringing the slave along with you. To-day, as " a parrot, an old friend of mine, was flying, seeing " me in the cage, he approached me, and from him " I heard a tale similar to that I related to you last " night." Khojisteh asked, " What is the nature " of it?"

The parrot began : " Once on a time, a lion dwelt " in a desert along with his female and two whelps.

" One

" One day he roamed about the woods and thickets in
" quest of game; but, notwithstanding all his search
" and labour, not being able to find any thing, was
" returning towards his own den, when he saw, lying
" on the ground, a jackal cub only a few days old:
" he took it up, and brought it to the lioness, saying
" to her, This is all the game I have picked up to-
" day; I cannot find in my heart to eat it: I can
" fast one or two days, but you are not able to do
" so; therefore eat this. The lioness answered,
" You are a male, whose heart is hard and void of
" compassion, yet will not eat it; how then can I,
" who am a female with two young ones, and have
" a tender heart, devour it? Nay, if you command
" me, I will nourish this orphan, and supply the place
" of its mother. The lion replied, It is well. A
" month or two after this, the lion's whelps and the
" young jackal, all three were increased in size. The
" lion's whelps imagined the young jackal was their
" brother, and they played together as such. One
" day these three young ones went to hunt together,
" and

بشکار رفتند و پیلي را دیدند بچکان شیر طرف پیل دویدند و بچهٔ شغان از انجا گریخت وزیر درختي پنهان شد شیر بچکان چون برادر بزرک را گریزان دیدند آنها هم گریختند بعد یک ساعت همه بچکان بخانه آمدند احوال خودها با مادر کفتند مادر کفت که او بچهٔ شغال است بها در چکونه شود و کار جنک چه داند

طوطي چون این حکایت تمام کرد خجسته را کفت حالا بر خیز و پیش محبوب خود برو خجسته خواست که برود در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" and saw an elephant. The young jackal fled from
" the place, and hid himself under a tree. The lion
" whelps, on seeing their elder brother run away,
" fled also. An hour after, all the young ones came
" home together, and told their adventure to the
" lioness; who then observed, He is the cub of a
" jackal! how should he be valiant? and what does
" he know of war?"

The parrot having finished this story, said to Khojisteh, " Stand up now, and go to your lover." Khojisteh wanted to have gone: immediately the cock crowed, and dawn appearing, her departure was deferred.

حکایت بیست و نهم یک امیر و پنهان داشتن مار در آستین خود

چون خورشید سمت مغرب رفت و ماه از افق مشرق بر آمد خجسته پر از اشک چشم بر طوطي رفت و گفت که از آتش عشق دل من کباب شده است امشب بهر صورت بر محبوب خواهم رفت طوطي چون خجسته را دید که امشب او براي رفتن بسیار اضطراب دارد ترسید و با خود اندیشید و گفت که اي کدبانو من از خدا میخواهم که تو جلد بمعشوق خود برسي و هر شب ترا رخصت میدهم لیکن تو خود توقف میکني و رفتن نمیتواني نمیدانم که بخت تو چگونه است حالا بر خیز و جانب معشوق خود برو لیکن باید که بر دشمن

اعتماد

TALE THE TWENTY-NINTH.

The Nobleman who concealed a Snake in his Sleeve.

WHEN the sun went to the western quarter, and the moon appeared above the eastern horizon, Khojisteh, whose eyes were full of tears, repaired to the parrot, and said, " My heart is consumed with the " fire of love; to-night, by all means, I will go to " my sweetheart." When the parrot saw that Khojisteh was particularly anxious this night to go to her lover, he was alarmed, and, after considering with himself, said, " My mistress, I wish to God to send " you quickly to your lover, and every night I give " you leave: but you yourself create delay, and are " not able to go; I know not what has befallen you. " Now arise and go to your lover; but place no con- " fidence in an enemy, otherwise you must meet

اعتماد نکني و کرنه همان خواهي ديد که اميري از
مار ديد خجسته پرسيد که آن حکايت چگونه است

طوطي آغاز کرد که روزي اميري بشکار رفت
ناکاه ماري ترسان پيش او رسيد و کفت اي
امير مرا جابده که پنهان شوم امير کفت چرا ترسان
هستي گفت که دشمن براي کشتن من چوبي کرفته
دنبال من مي ايد امير بر مار رحم نمود و در استين
خود او را جاي داد مار در استين امير پنهان شد
بعد يک لحظه مردي با چوب انجا رسيد و کفت که
ماري سياه از پيش من کريخته آمده اينجا کسي
اورا ديده است امير بکفت نه آن مرد چپ و
راست نظر کرد ماررا نديد راه خود پيش کرفت
امير کفت اي مار دشمن تو رفت اکنون تو نيز
راه خود پيش کير مار کفت که ترا خواهم کزيد و
خواهم کشت بعد ان خواهم رفت نمداني که من
دشمن توام توسخت احمق هستي که بر من
اعتماد کردي و رحم نمودهٔ مرا باستين خود جا
دادي

" with the same return as the nobleman experienced " from the snake." Khojisteh asked, " What is the " nature of the story ?"

The parrot began: " One day, as a nobleman was " hunting, a frightened snake came to him, and said, " O my lord, allow me to conceal myself in some " place! The nobleman asked, Why are you afraid? " He said, An enemy with a stick is pursuing me " to kill me. The nobleman pitied the snake, and " admitted him into his own sleeve, where he lay " concealed. An instant after, a person with a stick " came to the spot, and said, A black snake escaped " from me and ran this way—has any body seen it? " The nobleman answered, No. The man with " the stick in his hand looked about, but, not seeing " the snake, went his way. The nobleman said to " the snake, Your enemy is departed; do you also " go your own way. The snake answered, I will " bite and kill you, after which I will go: know " you not that I am your enemy? You are an " egregious blockhead to have had reliance on me, " and out of compassion to have admitted me into " your sleeve. The nobleman said to the snake, I

" have

دادي امير گفت اي مار با تو نيكي كرده‌ام چرا با
من بدي كردن ميخواهي مار گفت كه خرد مندان
گفته اند كه باهر كس نيكي كردن خوب نيست
امير در دل خود ترسيد و پشيمان گرديد و در دل
خود انديشيد كه الحال چگونه از دست او جان
بر شوم و اين را از آستين بيرون كنم چستي
بكار برد و مار را گفت اي مارماري ديگر مي آيد
من و تو اين سخن را پيش اين مار اظهار كنم
اگر اين سخن تو پسند كند پس هرچه خواهي با من
بكن مار چون روي خود گردانيد و بطرف مار ديگر ديد
في الحال امير قابو يافته سنگي بر سر مار زد و آنرا
كشت

خجسته چون اين حكايت تمام شنيد طوطي را
گفت كه نصيحت تو قبول كردم و حكايت تو
شنيدم حالا يك سخن من بشنو تو مرا
بخوشي خود رخصت كن طوطي گفت بر خيز و
توقف مكن و بمعشوق خود برس كه خوشي
من

" have done good to you; why want you to render
" me evil? The snake replied, The sages have said,
" It is not right to do good to every person. The
" nobleman in his own mind was frightened, and re-
" pented of what he had done, and thought to himself,
" By what means can I deliver my life from his
" designs, and get him out of my sleeve? He was
" prompt in the business, and said to the snake, Here
" comes another of your species; lay our matter before
" him, and if he approves of your sentiments, then
" treat me as you please. Hereupon the snake
" turned his head in order to look at the other,
" when the nobleman seizing the opportunity, struck
" a stone against the snake's head, and killed it."

When Khojisteh had heard the story to the end, she said to the parrot, " I approve of your exhortation,
" and have listened to your tale; now hear one
" word of mine—Be pleased to give me leave."—
The parrot said, " Arise, and delay not, and go to
" your

من همین است خجسته بر خاست و روانه شد که
خروس آواز کرد خجسته خروس را دشنام گویان
باز نزد طوطي آمد و گفت حالا صبح ظاهر شد
وقت رفتن نیست القصه آن شب هم رفتن او
موقوف گردید

" your lover, for that is my wish." Khojisteh stood up, and set out. The cock crowed : Khojisteh abused the cock, and coming again to the parrot, said—" Now that day has appeared, it is not a time for " me to go." In short, this night also her departure was deferred.

حکایت سیم یک سپاهي و زرگر و کشته شدن زرگر جهة مال

چون خورشید بسمت مغرب رفت و شام گردید و ستاره بر آمد خجسته قدري میوه بخورد و موي را شانه کرد و سرمه در چشم کشیده پوشاک خوب پوشیده از زر و زیور گوش و گردن آراسته بطلب اجازت پیش طوطي رفت و گفت اي محرم راز اشارت کن تا بروم طوطه گفت که یک نصیحت من یاد دار که با کسي راز خود مگو و گرنه راز تو فاش خواهد شد چنانکه راز زرگري فاش شد خجسته پرسید حکایت او چگونه است

طوطي آغاز کرد که در شهري زر گري بود مالدار یک

TALE THE THIRTIETH.

The Soldier and the Goldsmith, the latter of whom lost his Life from the Love of Money.

WHEN the sun sunk into the western quarter, and it was evening, the stars appeared, Khojisteh ate some fruit; she combed her hair, and having applied collyrium to her eyes, put on fine apparel, and bedecked her ears and neck with gold and jewels, and then went to the parrot to ask leave, saying, " O thou " possessor of my secret, make a sign for me to go!" The parrot said, " Keep in remembrance a maxim " of mine—Not to tell one's secret to any one, " otherwise it will be discovered; just as the gold-" smith's secret was found out." Khojisteh asked, " What is his story?"

The parrot began: " In a certain city was a " wealthy goldsmith. A soldier thought him his

 " friend,

يک سپاهي اورا دوست خود مي پنداشت و
بدوستي او اعتماد داشت روزي سپاهي مذکور
در راه کيسهٔ پراز زر يافت و اورا کشاد و شمرد
دو صد و پنجاه اشرفي بود سپاهي مع اشرفي
پيش زرکر شادان رفت و کفت بخت نيکو
دارم که بي محنت اين قدر زر در راه يافتم
پس آن همه زر بزرکر سپرد بعد چند روز سپاهي
زر خود خواست زرکر کفت دروغ ميکوئي مرا
کي حواله کردي ترا دوست خود دانستم و نميدانستم
که اين چنين دشمن هستي ميخواهي که بدروغ
زر از من بيکري سپاهي لاچار شده نزد قاضي
رفت و احوال خود ظاهر کرد قاضي پرسيد کسي
کواه داري کفت نه قاضي با دل خود کفت که قوم
زرکران بسيار بي ايمان و دزد ميشود هيچ عجب
نيست که او دزديده باشد القصه قاضي زرکر
و زن زرکررا طلبيد و هرچند پرسيد آنها اقرار
نکردند قاضي اورا کفت که من خوب ميدانم که

زر

" friend, and believed him sincerely attached to his " interest. One day the soldier found on the road " a purse full of money, and having opened it, " counted two hundred and fifty gold mohurs. The " soldier carried the mohurs to the goldsmith, and " rejoicing, said, I am very fortunate that, without " labour, I have found this sum of money on the " highway. He then gave all the money in charge " to the goldsmith. Some days after, the soldier " wanted his own money. The goldsmith said, You " tell a falsehood; when did you entrust your mo- " ney to me? I imagined you my friend, not know- " ing you to be such an enemy; you want to get " money by fraud. The soldier, having no alterna- " tive, went to the Cazy; who asked him, Have you " any person as a witness? He answered, No. The " Cazy thought to himself, Goldsmiths are a faith- " less set of people, and thieves, so that it is not at " all improbable but he may have stolen the money. " In short, the Cazy sent for the goldsmith and his " wife; but to all his interrogations they would not " confess. The Cazy said to them, I know very well

" that

زر او کرفتهٔ اکر نمیدهي ترا بجهنم خواهم فرستاد
پس قاضي درون خانه رفت و در صندوقي دو
شخص را نشاند و آن صندوق را در یک حجره
نهاد بعد ازان بیرون آمد و باز زرکر را کفت که اکر زر
او دادن قبول نمیکني فردا ترا خواهم کشت پس
اورا بازن او دران حجره بند فرمود زن وقت نیم
شب زرکر را کفت که تو اکر زر او کرفتهٔ مرا بکو
که کجا نهادهٔ زرکر کفت در فلان جاي زیر زمین
نهاده ام القصه چون شب کذشت و آفتاب بر امد
قاضي زرکر و زن اورا طلبید و رو بروي او ازان دو
شخص که در صندوق بودند پرسید که زرکر بازن
خود بشب چه کفت آنها هرچه شنیده بودند با
قاضي کفتند قاضي مردمان خود را بخانه زرکر فرستاد
و انجایي که کیسه زر نهاده بود نشان داد چون
زمین را کندیدند کیسه زر یافتند و پیش قاضي
بردند قاضي آن کیسه زر را بسپاهي داد و زکررا
بردار کشید

"that you have taken the money; if you do not
"restore it, I will send you to hell. Then the Cazy
"entered the house, and concealed two persons in
"a chest placed in one of the chambers. After so
"doing, he came out, and again said to the gold-
"smith, If you do not consent to restore his money,
"to-morrow I will put you to death. He then gave
"orders that the goldsmith and his wife should be
"shut up together in that chamber. At midnight
"the woman said to the goldsmith, If you did take
"this money, tell me where you have put it? The
"goldsmith said, In such a place, I put it into the
"ground. In short, when the night was ended, and
"the sun rose, the Cazy sent for the goldsmith and
"his wife, and, confronting them with the two per-
"sons who had been in the chest, asked the latter
"what conversation the goldsmith had with his wife
"the preceding night? They related to the Cazy
"whatever they had heard. The Cazy sent his own
"men to the goldsmith's house, and described the
"spot where the purse of money had been put, and
"on digging up the ground they found it and brought
"it to the Cazy. He restored the purse to the sol-
"dier, and hanged the goldsmith on a gibbet."

The

طوطي چون اين حكايت تمام كرد خجسته را
گفت كه اگر زرگر با زن خود راز نميگفت فاش
نمي شد حالا بر خيز و پيش معشوق برو خجسته
خواست كه برود در حال خروس آواز كرد و صبح
نمود شد رفتن او موقوف گرديد

The parrot having finished this story, said to Khojisteh, "If the goldsmith had not told the secret to "his own wife, it would not have been discovered. "Now arise and go to your lover." Khojisteh stood up; instantly the cock crowed, and the dawn appearing, her departure was deferred.

حکایت سي و یکم یک تاجر و زدن حجام برهمنان را

چون خورشد سمت مغرب رفت و ماه طلوع کرد و ستارکان بر آمدند خجسته پارچهٔ زر بفت پوشید و کوش و کردن از زر و زیود آراست و بطلب اجازت بر طوطي رفت و کفت میخواهم که وقت نیم شب پیش محبوب بروم اینوقت حکایت مختصر بکو

طوطي کفت که در شهري بازرکاني بود مالدار فرزندي نداشت روزي با خود کفت که من در جهان مال بسیار جمع کرده‌ام اما فرزندي ندارم که بعد مردن من دولت بکیرد مصلحت آنست که همه مال خود بدرویشان و مفلسان و یتیمان دهم القصه

TALE THE THIRTY-FIRST.

Of the Merchant, and the Barber's beating the Brahmins.

WHEN the sun went into the western side, and the moon got up, and the stars appeared, Khojisteh having put on apparel of gold brocade, ornamented her ears and neck with gold and jewels, and went to the parrot to ask leave, saying, "I want to go to "my lover at midnight; now tell a short story."

The parrot said: "In a certain city was an opu-"lent merchant, who had not any child. One day he said to himself, I have amassed a great quantity "of riches in this world, but have not any child to "possess my wealth at my decease; it is adviseable "for me to dispose of all my property amongst der-"veishes, the poor, and orphans. In short, he gave

القصه همه مال خيرات كرد همان شب شخصي را
بخواب ديد پرسيد كيستي گفت كه من صورت
اصل بخت توام چون امروز همه مال خود بدرويشان
دادي و هيچ براي خود نداشتي من فردا بصورت
برهمن پيش تو خواهم امد آنوقت چند بار چوب
برسر من خواهي زد بر زمين خواهم افتاد و زر خواهم
شد هر عضوي كه بخواهي تراشي درحال عضوي
ديگر آنجا درست خواهد شد روز ديگر حجامي
در ريش بازرگان حجامت ميكرد آنوقت برهمن
رسيد بازرگان بر خاست و چند بار چوب برسر
برهمن زد او بر زمين افتاد و زر گرديد بازرگان
حجام را چند روپيه داد و گفت اين با كسي مگو
حجام پنداشت كه هركه برهمن را چوب ميزند برهمن
زر ميگردد حجام در خانهٔ خود رفت و چند برهمن را
بخانهٔ خود طلبيد و ضيافت كرد بعد ان چوبي
گران بر گرفت و برسر برهمنان چنان زد كه سرهاي
آنهاي شكست و خون روان شد برهمنان شور و
فرياد

" away all his property in charity. That very night, " in a dream, he saw a person, to whom he said, " Who art thou? The vision answered, I am the " archetype of your destiny: Forasmuch as you have " this day disposed of all your riches amongst the " poor without having reserved any part to yourself, " I will visit you to-morrow under the semblance " of a brahmin, when do you strike me several blows " on the head with a stick, on which I will fall to " the ground, and be converted into gold; whatever " member you may require cut it off, and imme- " diately its place will be supplied with another limb. " The next day a barber was shaving the merchant's " beard, at which time a brahmin arrived. The mer- " chant got up, and with a stick struck the brahmin " several times on the head, who fell on the ground " and was changed into gold. The merchant gave " the barber some rupees, and said, Tell not this " *adventure* to any one. The barber concluded, that " upon any person striking with a stick a brahmin " he would be turned into gold. The barber went " to his own house, when he invited several brah- " mins, and gave a feast; after which he took up " a stick and repeatedly belaboured the brahmins on

" their

فریاد آغاز کردند مردمان بسیار جمع شدند و حجام را پیش حاکم بردند حاکم اورا پرسید که چرا برهمنانرا زدي کفت که من در خانهٔ فلان بازرکان رفته بودم برهمني پیش او آمد بازرکان چند چوب برسر او زد برهمن زر کردید پنداشته بودم که اکر کسي برهمني را چوب بزند برهمن زر میشود ازین طمع من نیز برهمنانرا زدم کسي زر نکردید بلکه فتنه واقع شد حاکم آن بازرکانرا طلبید و کفت این حجام چه میکوید بازرکان کفت این نوکر من بود از چند روز دیوانه کردید حاکم سخن بازرکان را باور کرد و حجام را راند

طوطي چون این حکایت تمام کرد خجسته را کفت حالا بر خیز خجسته بر خاست و عزم رفتن نمود در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

"their heads in such a manner that their pates were "broken, and blood flowed. The brahmins began "to vociferate their complaints, which brought to- "gether a crowd of people, who dragged the bar- "ber before the magistrate. The judge asked him, "Why did you beat the brahmins? He answered, "Because when I was at the house of a certain mer- "chant a brahmin entered, to whom the merchant "gave several blows on the head with a stick; "whereupon he was changed into gold; and I there- "fore supposed that on any person beating a brah- "min with a stick he would be thereby turned into "gold: Covetous of this gain, I also beat the brah- "mins: not one is changed into gold; but mis- "chief has ensued. The magistrate sent for the "merchant, and asked, What is it that this barber "saith? The merchant replied, He was my servant, "and some days ago went out of his mind. The "magistrate gave credit to the merchant's assertion, "and drove away the barber."

The parrot having finished this story, said to Khojisteh, "Now arise." She stood up, and was inclined to go, when the cock crowed, and the dawn appearing, her departure was delayed.

حکایت سي و دوم یک غوک و زنبور و مرغ که پیل را کشته بودند

چون افتاب در مغرب رفت و ماه تاب ظاهر شد خجسته بر طوطي رفت و رخصت خواست طوطي گفت که اي کد بانو شاد باش و هیچ فکر مکن در کار تو البته سعي خواهم کرد و ترا بمحبوب تو خواهم رسانید خجسته گفت که اي سبز پوش هرچند من و تو یک دل شده کوشش و جهد میکنم لیکن هیچ کار بر نمي آیدند انم که بخت من چرا این چنین نحس شده طوطي گفت که اي خاتون من نمداني که وقتي غوکي و زنبوري و مرغي یکدل شده بودند و پیلي را که مهیب ترین جانوران است از پا در آوردند چگونه و چونست که

TALE THE THIRTY-SECOND.

The Frog, the Bee, and the Bird, who killed the Elephant.

WHEN the sun was sunk into the west, and moonshine appeared, Khojisteh went to the parrot, and asked leave. The parrot said, "Rejoice, my mis-"tress! be not in the least thoughtful: I will most "undoubtedly exert myself in your business, and "bring about your meeting with your lover." Khojisteh answered, "O thou greencoat! notwithstand-"ing you and I, with one mind, exert our joint en-"deavours, yet they produce no effect. I know not "why my stars are so unpropitious." The parrot replied, "Know you not, madam, that, once on a "time, a frog, a bee, and a bird, by means of their "unanimity, vanquished an elephant, the most tre-"mendous of all beasts: how is it, then, that our

که از من و تو کاري بر نمي ايد خجسته پرسد که حکايت ان چگونه است

طوطي گفتن آغاز کرد که در شهري درختي بود چون چتر مدور دران درخت صعوه ضعيف بيضه نهاده بود روزي پيلي در انجا رسيد و تن خودرا باتنه درخت خاريدن گرفت و از آسيب زور آن بيضه از درخت بيفتاد صعوه بيچاره از غايت اضطراب مي پريد و خود را بدان شاخ ميزد و ميگريست ليکن پشه با پيل چه کند صعوه با خود گفت که دشمن قويرا بمکر و حيله دفع بايد کرد صعوه را دوستي بود که اورا مرغ دراز نوک گفتندي بر او رفت و قصهٔ خود باز نمود و گفت که پيلي برمن تعدي کرده است حيلهٔ بکن و تدبيري بساز و انتقام من از و بخواه که دوستان بمصيبت بکار آيند مرغ گفت مهم پيل سخت کاريست از تنها راست نيايد مرا دوستي است زنبور بغايت دانا با او مشورت بکنم

" joint exertions cannot effect our purpose?" Khojisteh desiring to know the story,

The parrot began: " In a certain city was a tree " resembling a round umbrella, wherein an inoffen- " sive Saweh* had laid her eggs. One day an ele- " phant came there, and began scrubbing his body " against the trunk of the tree, and, from the vio- " lence of the shock, the eggs fell out of the tree. " The poor Saweh fluttered about in great perturba- " tion, beat herself against the branches, and wept; " but what can a flea do in opposition to an ele- " phant? The Saweh said to herself, A powerful " enemy must be subdued by art and stratagem.— " She had a friend, another bird, called the Long- " bill, to whom she repaired, and, making her com- " plaint, said, An elephant has oppressed me! con- " trive some stratagem to revenge me on him; for " friends are serviceable to us when we are labour- " ing under misfortunes. The bird said, It is an " arduous undertaking to war with an elephant, and " without assistance cannot succeed. I have a friend, " a Bee, who is remarkable for his wisdom; him I

2 P " will

* A little bird, resembling a sparrow, with a red head.

بلنم پس آنها پیش زنبور رفتند و احوال را ظاهر
نمودند زنبور چون این قصه شنید ترسید و گفت
که مدت است که درکار دوستان کمر بسته ام اما
مرا دوستي است سردار شکر غوک این قصه با و
باز باید گرد پس صعوه و زنبور و درازنوک
هرسه بر غوک رفتند و احوال باز نمودند و از و
مدد خواستند غوک بر شکستن بیضه بسیار تاسف
کرد و گفت که خاطر جمعدارید بحیله کوه را پست
توان ساخت پس غوک گفت که براي دفع پیل
حیلهٔ در خاطر میگذرد و آن اینست که زنبور
نزدیک گوش پیل رود و اورا از آواز نرم خود
مست کند چون پیل مست شود مرغ دراز نوک
بنوک منقار خود هر دو چشم او بر کشد و جهان
روشن بر او تاریک سازد چون چند روز بگذرد و
تشنگي بر و غالب شود من بیایم و پیش او
آواز کنم او آواز من بشنا سد و در دل خود
گوید که غوک جائیکه بود آنجا آب باشد پس
دنبال

" will consult. They accordingly went together to
" the bee, and set forth all the circumstances. When
" he heard the case, he expressed his apprehensions,
" and said, I have long devoted myself to the service
" of my friends; however, out of sincere regard, I
" wish that this story may be told to the general of
" the army of frogs. Thereupon the Saweh, the Bee,
" and the Longbill, all three went together to the
" Frog; they acquainted him with the particulars,
" and entreated his assistance. The frog expressed
" great concern at the destruction of the eggs, and
" said, Make your mind easy; for, by art, even a
" mountain may be levelled. The frog added, There
" now occurs to my mind a stratagem whereby the
" elephant may be overcome, and which is this: Let
" the bee approach the elephant's ear, and vex him
" with a continued gentle buzzing; and when he is
" furious, the bird with the long bill shall apply the
" point of his beak to the elephant's eyes, and pluck
" them both out, and turn his light in this world
" into darkness. Some days afterwards, when he
" is tormented with thirst, I will get before him,
" and begin croaking; he will know my voice, and
" say to himelf, There must be water in a place

" where

دنبال من روان شود من اورا بجائي ادکنم که اواز انجا بر خاستن نتواند و آواز او کسي نشنود و چند روز فاقه کشیده از خود هلاک شود پس انها همچنان کردند و پیل را بحیله و فریب هلاک ساختند

چون طوطي این حکایت تا اینجا رسانیده خجسته را گفت که دوسه جانور ضعیف همت بستند و آن چنان پیل را هلاک نمودند ما دو کس همت مي بندیم چون است که غرض حاصل نشود و حالا زود بر خیز و جانب معشوق برو خجسته خواست که برود هماندم خروس آواز کرد و صبح ظاهر شد رفتن او موقوف گردید

"where there are frogs: then, following me, he
"shall plunge into such a place that he shall not
"be able to get out of it; and as no one shall hear
"his cry, after striving some days he will die of him-
"self. Thus they acted, and by art and stratagem
"killed the elephant."

The parrot, having brought the tale to this part, said to Khojisteh, "Two or three feeble animals "formed a resolution, and destroyed such a mighty "elephant. We two persons, with our resolutions, "how can we fail accomplishing our desire? Now "arise quickly and go to your lover." Khojisteh wanted to have gone; at that instant the cock crowed, and the dawn appearing, her departure was deferred.

حکایت سی و سیوم فغفور چین و عاشق شدن او بخواب بر ملکه روم

چون آفتاب غروب شد و ماه طلوع نمود خجسته متفکر بر طوطي رفت و کفت اي رفیق شنیده‌ام که یکي از بزرکان پرسید که عشق چیست کفت عشق مرکي است در زیست اکنون این عشق کار من بجائي رسانیده که آینده ترک عشق میخواهم که بکیرم و نام عشق نبرم طوطي کفت اي خجسته از کفتن و کردن بسیار تفاوت است عشق را با صبر چه نسبت و عاشق بي معشوق چکونه زید اکر زن بي مرد ماندي ملکه بي شوي بودي هرچند که سالها از مرد اختیار کرده بود آخر شوي کرد خجسته پرسید که حکایت او چکونه است

TALE THE THIRTY-THIRD.

The Emperor of China, in a dream, falls in love with the Queen of Room.

WHEN the sun had set, and the moon was risen, Khojisteh, full of thought, went to the parrot, and said, "O thou, who art my associate! I have heard "that some one asked a great man, What is love? "He answered, Love is a kind of death in the midst "of life. Now this same love, which is my occu-"pation, is arrived at such a pitch that I wish to "relinquish it altogether, and not even to mention "the word *love* in future." The parrot said, "O "Khojisteh, there is a wide difference between speak-"ing and acting. What relation hath love with pa-"tience? and can the lover exist without the mis-"tress? If a woman could live (continued he) uncon-"nected with man, then the queen of Room had re-"mained single; but notwithstanding she had for "years felt an aversion towards man, she at last "took unto herself a husband." Khojisteh asked—"What kind of story is this?"

طوطي گفت چنين گويند که وقتي فغفور چين را وزيري بود دانا روزي فغفور چين در خواب بود آن وقت وزير براي مصلحت ملکي بيامد و فغفور را بيدار کرد فغفور چون بيدار شد تيغ بر کشيد و دنبال وزير کرد وزير از پيش او گريخت و خود را در خانه ديگر انگند فغفور دست برد و جامه بدريد و غوغا کرد ارکان دولت گفتند که ترا چه شده است گفت که مرا اين لحظه در خواب جاي نمود در انجا زني را ديدم که گاهي چنين زن خوبصورت نديده بودم گاهي او بردست من بوسه ميداد و گاهي من سر خود در پاي او مي نهادم درين اثنا وزير مرا از خواب بيدار کرد القصه فغفور همه وقت آن صورت را ياد ميکرد اورا وزيري ديگر نقاش پيشه بود فغفور چنانچه صورت آن زن تقرير کرد وزير تصوير آن کشيد و در راه صومعه ساخت همه روز انجا بودي و هرکه از راه دور رسيدي آن تصويررا بد و نمودي و گفتي که شما

The parrot said—" It is thus related: Once on
" a time, there was an emperor of China, who had
" a wise vizier. One day, when the emperor was
" asleep, the vizier, having come to consult him on
" some affairs of government, awaked him. The
" emperor, on being roused from his sleep, drew his
" sword, and pursued the vizier, who fled from his
" presence, and escaped into another house. The
" emperor smote his hands together, rent his gar-
" ments, and uttered exclamations. The ministers
" of state said, What has befallen you? He an-
" swered, At that juncture I saw in a dream a place
" where was a woman surpassing in beauty all I
" have ever beheld. Sometimes she kissed my hands,
" and sometimes I placed my head on her feet;
" at that instant the vizier awaked me out of the
" dream. In short, the emperor was continually
" contemplating that form. He had another vizier,
" who was a skilful limner; to him he described
" the face, and the vizier drew the picture. He
" erected a hermitage on the high road, where he
" attended every day; and to every person who ar-
" rived from a distant country he shewed this pic-
" ture, and asked, Have you seen or heard of any

 " woman

شما مثل این تصویر زني دیده اید یا شنیده اید
اما هیچ کس نمیکفت بعد مدت سیاحي دران
صومعه در آمد وزیر آن تصویر بد و نمود و از و
نشان او پرسید سیاح کفت که من این صورت
را خوب میدانم این صورت ملکه روم است
بعده تعریف او بسیار کرد و کفت که با این همه
حسن نام شوهر نمیکیرد وزیر کفت هیچ میداني
که او چرا شوهر نمیخواهد کفت میدانم و آن
آنست که وقتي ملکه بر منظري نشسته بود همدر
ان منظر باغي داشت دران باغ بالاي درختي
طاوس بیضه نهاده بود ناکاه دران باغ آتش
افتاد همه درخت سوختن کرفت چون آتش
نزدیک آن درخت رفت نر طاوس تاب آتش
نیاورده بي شفقت وار از اشیانه بیرون شد
ماده از محبت بیضه نزدیک بیضه ماند و سوخت
ملکه چون آن بي دردي نر دید کفت که مردان
بسیار بي وفااند من با خود عهد کردم که نام مرد
هرکز

" woman resembling this portrait? But no person
" answered in the affirmative. After some time, a
" traveller came into the hermitage, to whom the
" vizier shewed the portrait, and asked him about
" it. The traveller said, I know this face very well;
" this is the portrait of the Queen of Room: after
" this, he was lavish in her praise, and said, With all
" this beauty she will not marry. The vizier asked,
" Do you know any reason why she does not like
" to marry? He answered, I do know the reason,
" which is this: Once on a time the queen was sit-
" ing in a summer-house situated in a garden, where,
" on the top of a tree, a peahen had deposited her
" eggs. Suddenly the garden was struck with light-
" ning, which burnt all the trees; when, the flames
" approaching that tree, the peacock, unable to sup-
" port the heat of the fire, inhumanely quitted the
" nest; but the hen, from her affection for the eggs,
" remained with them and was burnt. When the
" queen saw this want of feeling in the male, she
" exclaimed, Men are very faithless! I vow to my-
" self never to speak of a man! Accordingly years
" have elapsed without her having mentioned the
" name of a man. When the vizier heard this dis-

" course,

هرگز نگیرم چنانچه سالها شد که نام مرد نمیگیرد
وزیر چون این سخن شنید نزدیک فغفور رفت
و گفت ازان روز که پادشاه صورت را در خواب
دید تصویر آن بر کاغذ نقش کرده در راه نشسته
بودم هر که از دور میرسید از و نشان آن صورت
مي پرسیدم امروز سیاحي رسید و تصویر آن صورت
بدو نمودم او گفت که این تصویر ملکهٔ روم است
فغفور ازین سخن بسیار خوش شد و گفت
که امروز کسي را طرف روم باید فرستاد که ملکه را
براي ما بخواهد وزیر گفت که ملکه با خود عهد کرده
است که هرگز شوي نخواهد کرد فغفور گفت
ملکه را درین چه راز است وزیر انچه از سیاح قصهٔ
طاوس شنیده بود بیان نمود فغفور گفت چه باید
کرد وزیر گفت اگر حکم شود من روم و تصویر
تو با و نمایم چنانکه در خواب تو بر صورت او
عاشق شدي او در بیداري بر تو عاشق شود
فغفور گفت نیکو باشد وزیر در حال رخصت
شد

" course, he went to the emperor and said, From
" the day that I drew the picture of the woman
" whom your Majesty saw in a dream, I have been
" stationed on the road; and whenever a traveller
" arrived from afar, I asked him if he knew such
" a face. To-day arrived a traveller, to whom I
" shewed the picture, and he said, This is the por-
" trait of the Queen of Room. The emperor was
" highly pleased at this discovery, and said, This very
" day some person must be sent to the territory of
" Room, to require the queen in marriage for me.
" The vizier said, The queen has agreed with her-
" self never to accept of a husband. The emperor
" asked, What mystery is there in this resolution
" formed by the queen? The vizier related, as he
" had heard from the traveller, the story of the pea-
" cock. The emperor said, What ought to be done?
" The vizier answered, If I am commanded, I my-
" self will go, and shew her your picture; and, as
" you fell in love with her appearance in a dream,
" she, whilst awake, will be enamoured of your por-
" trait. The emperor replied, It will be well. The
" vizier immediately took his leave, and set out for
" Room,

شد و بطرف روم رفت و خود را بنقاش مشهور
کرد چون ملکه خبر هنر او شنید فرمود که اورا
بیارید تا در خانه من نقش بندي کند و هر صورتیکه
تواند در ایوان من نکارد وزیر در ایوان ملکهٔ رفت
و تصویر فغفور و جانوران در کوشکي نقش کرد
ملکه چون آن تصاویر دید متعجب شد و پرسید
که این تصویر کیست و این جاي کدام است
وزیر کفت تصویر فغفور چین است و این کوشک
و این جانوران و آهوان و بچه کان اواند روزي
فغفور بر بالا خانه نشسته بود زیر منظر آهوئي بچه
آورد اتفاقا سیل دریا در رسید مادهٔ اهوتاب آن
آب نیاورده مانند بي دَرد از بچکان جدا شد و
آن صورت ماده است که میکریزد لیکن نر از
نهایت درد نزدیک بچکان ماند و با بچکان غرق
شد اي ملکه ازان روز که فغفور ازان ماده این
چنین بي دردي دید نام زن نمیکرد ملکه چون
این حکایت بشنید و قصهٔ فغفور همچو قصه خود دید
کفت

" Room, where he passed himself off for a painter. " When the queen heard of his skill, she commanded " him to be brought, in order that he might exer- " cise his art in her palace, and decorate it with as " many portraits as he was able to delineate. The " vizier repaired to the queen's palace, and painted " the emperor's portrait, with the beasts in the me- " nagerie. The queen, on viewing these paintings, " was struck with amazement; she asked, Whose " picture is that, and what place is here represented? " The vizier answered, It is the portrait of the Em- " peror of China; this is his bull; and these are his " beasts, deer and fawns. One day, as the empe- " ror was sitting in a balcony belonging to a sum- " mer-house, a deer brought thither a fawn. Sud- " denly the river overflowed its banks, when the doe, " not having resolution to face the water, separated " herself at a distance from her young; that is the " representation of the female running away: but " the buck, having more natural affection, staid there " with the fawn and was drowned. May it please " your Majesty, from the day he saw such inhu- " manity committed by the doe, he has never men- " tioned the name of woman. When the queen had

" heard

کفت اي نقاش احوال پادشاه همچو حال من مینماید من بي رحمي طاؤس نر دیده ترک مرد کردم و او بي دردي مادهٔ آهو دیده نام زنان نمیکیرد اکر میان ما و او مناکحت شود چه خوش باشد القصه روز دیکر ملک رسولي بر فغفور چین فرستاد و خود را در نکاح او رضا داد طوطي چون این حکایت تا اینجا رسانید با خجسته کفت که اي کدبانو تو میکوئي که من ترک دوست کنم اکر کسي را این دعوي مستقیم شدي ملک روم با فغفور چین شادي نکردي تو نیز بر خیز و جانب دوست خود روان شو خجسته خواست که همچنان کند در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" heard this relation, and perceived that the emperor's adventure was similar to her own, she said " to the painter, The emperor's case is parallel with " mine: I, from having seen the inhumanity of the " peacock, forsook the society of man; whilst he, " on viewing the insensibility of the doe, resolved " not to mention the name of woman. If an alliance could be formed between us, how delightful " it would be! In short, the next day, the queen " sent an ambassador to the emperor of China, and " consented to marry him."

When the parrot had proceeded thus far with the tale, he observed to Khojisteh, " My mistress, you " say you will abandon your friend; if every person " had persisted in this course, the Queen of Room " would not have married the Emperor of China. " Get up now, and be going to your friend." Khojisteh wanted to have done so; instantly the cock crowed, and the dawn appearing, her departure was deferred.

حکایت سي وچهارم کوزن ویک درازکوش وکرفتارشدن انها

چون افتاب غروب شد و ماه بر آمد خجسته
طلب اجازت بر طوطي رفت و کفت اي محرم
راز من چنین شنیده‌ام که عمر عبد العزیز نه در
شب خفتي نه در روز اورا کفتندي که چرا وقتي
نخسپي کفت اکر در شب خسپم عبادت خدا نشود
و اکر روز خسپم رعیت خراب شود بنابران
نمي خسپم اي طوطي من نیز مي ترسم اکر فرمان
بر داري دوست کنم شوي از دست رود و اکر
در عهد شوهر باشم دوست آزرده و رنجیده شود
و میخواهم که ترک هردو کنم و در پردهٔ عصمت
باشم طوطي کفت اي خجسته عصمت مطلوب
است

TALE THE THIRTY-FOURTH.

The Elk and the Ass, who are both taken Prisoners.

WHEN the sun was set, and the moon appeared, Khojisteh went to the parrot to ask leave, and said, "Thou who art the depository of my secret, I have "thus heard—That Omar Abdullah ul Azeez slept "neither day nor night. They asked him, Why do "not you sleep at some *appointed* time? He an-"swered, If I should sleep during the night, God "would not be worshipped; and were I to take "rest in the day-time, my subjects would suffer: "therefore I do not take any *regular* rest. O par-"rot! I also am afraid that, by obliging my friend, "I may lose my husband; and that if I am faith-"ful to him, my lover will be jealous and dissatis-"fied: I therefore wish to relinquish both, and con-"ceal myself with the veil of chastity." The par-rot

است اما هرچیزیرا وقتي است درین وقت همچنان
نا خوش مینماید که ازان دراز کوش سرود
نا خوش نموده بود خجسته پرسید که چکونه آن
قصه بوده است

طوطي کفت چنین کویند که وقتي در از کوش
با کوزني دوستي داشت و در چرا کاه یکجا بودندي
شبي در از کوش و کوزن در زمان ربیع
میچریدند ناکاه دراز کوش خوش شد و کفت
اي کوزن در چنین شب خوش که باغ عطر بیز
است و هوا مشک ریز است اکر من سرود نمایم
چه خوش باشد کوزن کفت اي در از کوش
این چه سخن است که تو میکوئي تو سخن از
پالان و کاذر بکو هیچ آواز از آواز تو درشت تر
نیست خررا با سرود چه کار من و تو درین باغ
بدزدي آمده ایم اکر تو این دم درین باغ در بانک
آئي باغبان بیدار شود و مردمان دیکررا آواز دهد
پس من و تو کرفتار شویم و این بدان مانند است
که

rot said, " Khojisteh, continence is very commend-
" able, but there is a time for all things; at pre-
" sent, it is as unpleasant as the ass's song." Kho-
jisteh asked, " What kind of story is that?"

The parrot said—They have thus related: Once
" on a time, an ass had contracted friendship with an
" elk, and they grazed together on the same spot.
" One night, in the season of spring, the ass and
" the elk happened to be grazing together. All of
" a sudden the ass was in high spirits, and said to
" the elk, In this delightful night, whilst the garden
" diffuses its sweets, and the air scatters musk all
" around us, if I were to sing, how pleasant it would
" be! The elk said to the ass, What discourse are
" you uttering? You may be able to converse about
" pack-saddles and fullers, but your voice is harsh
" beyond all comparison; what business has an ass
" with singing? We have got into this garden by
" stealth, and if you should now begin braying, the
" gardener, being awakened, will call other men to
" his assistance, when you and I shall be made pri-
" soners. Just as when some thieves, having got
" into the house of a rich man, found in a corner
" a vessel full of wine, which having seized, and

" placed

که وقتي دزدي چند در خانه دولت مندي رفتند و در کوشه خانه یک قرابه پراز شراب یافتند و آن را کرفته پیش خودها نهادند و کفتند تا وقت دزدي شود حالا شراب نخوریم چون بخوردند غوغا کردند و سرود نمودند خداوند خانه بیدار شده خادمان خود را جمع کرد و دزدان را کرفت و بست دراز کوش کفت من شهري ام و تو بیاباني و قدر سرود چه داني من سرود خواهم کرد ترا بشنیدن چه میشود القصه در از کوش سرود آغاز کرد و باغبان وصاحب خانه بیدار شد و بر دورا بست

طوطي چون این سخن تمام کرد خجسته را کفت که اي کدبانو هرکه موافق وقت کار نکند چنین بیند تو همه وقت را نکاهدار و بر خیز و زود جانب دوست خود برو خجسته خواست که برود بماندم خروس آواز کرد و صبح ظاهر شد رفتن او موقوف کردید

" placed before them, they said, Let us now drink " this liquor, till it shall be time to commit the rob- " bery. When they had drunken the wine, they " began to bawl and to sing: the master of the house " awoke, gathered together his servants, seized the " thieves, and put them in bonds. The ass replied, " I am a citizen, and you a country boor; what " judge are you of singing? Positively I will sing: " what harm will it do you to hear me? In short, " the ass began braying, which awakened the gar- " dener and the master of the house, who bound " them both."

The parrot having finished this discourse, said to Khojisteh, " My mistress, whosoever doth not act con- " formably to circumstances will meet with this fate; " I would, therefore, advise you to observe all times. " Arise, and go quickly to your friend." Khojisteh wanted to have gone:—at that instant the cock crowed, and the dawn appearing, her departure was deferred.

حکایت سي و پنجم یک پادشاه و عاشق شدن او و کشته شدن خجسته از دست میمون

چون آفتاب بمغرب رفت و ماه از مشرق برآمد خجسته بر طوطي رفت و کفت اي طوطي چند شب است که پیش تو مي آیم و بي مراد میروم حق نمک من نکاهدار و چندین نمک در ریش من مریز جلد مرا اجازت ده طوطي کفت اي کدبانو امشب بهر طوریکه تواني جانب دوست خودرا رسان لیکن اکر غیري از من بر راز خبر دار شود آن تدبیر کن که دختر قیصر روم بان پاکدامني خود ظاهر ساخت خجسته پرسید که آن چکونه بود

طوطي اغاز کرد که وقتي پادشاهي بود نزدیک ولایت روم روزي وزیر به پادشاه کفت که قیصر

روم

TALE THE THIRTY-FIFTH.

A King falls in love.—Khojisteh is put to death by the hands of Miemun.

WHEN the sun descended into the west, and the moon appeared in the east, Khojisteh went to the parrot, and said, "I have waited on you many nights "and go away without accomplishing my desire: "preserve thy allegiance to my salt: sprinkle not "so much salt upon my wound, but quickly give "me leave." The parrot said, "My mistress, this "night I will exert every means in my power, and "carry you to your lover. However, if you disco-"ver your secret to any one besides myself, con-"trive like the daughter of the Emperor of Room, "who established her reputation for virtue.". Khojisteh asked, "How is that?

The parrot began: "Once on a time there was "a king whose dominions bordered on the territory

 "of

روم دختري دارد ماه‌رو اکر آن دختري به پادشاه
بدهد خوب است پادشاه سخن وزير به پسنديد
در حال رسولي با تحفه نزد قيصر روم فرستاد و در
خواست دختر نمود قيصررا اين سخن خوش نيامد
رسول بي مقصد باز کشت پادشاه با لشکر بسيار
طرف روم رفت و ملک را خراب ساخت
چون قيصر روم عاجز شد دختر خود را بپادشاه
داد دخترراً از شوي اول پسري بود قيصر
روم با دختر خود کفت تو هرکز اين ذکر پيش
پادشاه نکني دختر چون بخانهٔ پادشاه آمد
هميشه از جدائي فرزند در غم مي بود و ميخواست
که بکسي طور ذکر فرزند بحضور پادشاه نمايد اتفاقا
پادشاه روزي پراز جواهر درجي با و بخشيد زن
کفت نزد پدر من غلامي است علم شناختن
جواهر خوب دارد اکر او اين لحظه اينجا ميشد
از نيک و بد جواهر به تفصيل ميکفت پادشاه
کفت اکر از پدر تو آن غلام را بخواهم مرا بدهد
زن

" of Room. One day the vizier said to the king: The
" emperor of Room has a beautiful daughter; it would
" be well were he to give her in marriage to your
" majesty. The king was pleased at the vizier's dis-
" course, and immediately sent an ambassador to the
" emperor of Room, with valuable presents, and to
" ask his daughter in marriage. The emperor of
" Room was not satisfied with the proposal. On
" that the ambassador returned, without having ef-
" fected his purpose. The king, with a large army,
" invaded the territory of Room, and desolated the
" country. The emperor of Room, being reduced to
" great straits, gave his daughter to the king. The
" princess had a son by a former marriage; which
" circumstance the emperor, her father, charged her
" never to divulge to the king. When she came to
" the king's palace, she was continually grieving at
" being separated from her son. She wanted to
" contrive some means of discovering the affair to
" the king. It happened that one day the king having
" made her a present of a casket full of jewels, she
" said, My father has a slave very skilful in jewels;
" if he were now here, he would discriminate mi-
" nutely between the good and the bad. The king

" said,

زن گفت نی زیرا که اورا بجای پسر پرورده
است اگر پادشاه را ارزوی اوست تا سن بازرگانی
طرف او فرستم و نشان خود بدو بدهم و بوعده
بهتری اورا امید وار نمایم شاید بیاید پس
پادشاه بازرگانی دانا معه مال تجارت جانب روم
فرستاد دختر قیصر با بازرگان گفت که او غلام
نیست فرزند من است برای مصلحتی با پادشاه
گفته ام که غلام است باید که اورا چون غلام
نیاری القصه بازرگان بعد چند روز اورا بحضرت
پادشاه آورد پادشاه چون روی خوب و هنر اودید
بسیار خوش شد و بازرگان را خلعت و انعام
داد مادر اواز دور اورا میدید و بسلامی و پیامی
خوش می بود اتفاقا روزی پادشاه برای شکار
رفت زن فرزند خود را اندرون طلبیده سر و روی
اورا ببوسید و غم گذشته با و گفت دربان بدین
سر مطلع شد و اورا گمان بدشد پادشاه چون
پرسید انچه دیده بود همه بگفت پادشاه بر اشفت

"said, If I were to ask that slave of your father, "would he part with him to me? She answered, "No; because he considers him as his adopted son: "but if your majesty is desirous to have him, I will "send a merchant with certain tokens from me to "him, and who, alluring him by promises of promo- "tion, may perhaps engage him to come. Accord- "ingly the king sent to Room an intelligent merchant, "with articles of trade. The emperor's daughter "said *privately* to the merchant, He is not a slave, "but my own son, although, for particular reasons, "I have told the king he is a bondman; you must "not treat him like a slave. In short, the mer- "chant, after some time had elapsed, brought him "to the king, who, on beholding his beautiful coun- "tenance, and perceiving his good capacity, was "greatly pleased, and bestowed on the merchant a "dress of state, with other valuable gifts. The "youth's mother saw him from a distance, and was "delighted with salutations and messages. It hap- "pened that one day, when the king went a hunting, "the wife called her son into the palace, kissed his "head and face, and, bidding adieu to sorrow, con- "versed with him freely. The porter being ap-

"prised

و در دل خود کفت که این زن بمکر محبوب
خودرا اینجا طلبیده است درحال درون حرم رفت
زن بفراست دریافت که احوال دو شینه بادشاه‌را
معلوم شده کفت چرا متفکر هستي پادشاه
کفت چرا متفکر نشوم تو بمکر معشوق خودرا از
روم اینجا طلبیدي و با اوهم بستر شوي این
چه شوخي و بي شرمي بود خواست که تا اورا
سیاست کند لیکن چون بر و عاشق بود
سیاست نکرد با خود کفت که کینهٔ اوازین کودک
باید کشید پس یکي را فرمود که این غلام را
دریک کوشه ببرو درحال سرش جدا کن آن
مرد چون اورا ازان جا برد با او کفت اي کودک
ترا معلوم نبود که زن پادشاه است چرا اندرون
رفتي کفت نه من فرزند حقیقي آن زن از شوي
دیکر هستم و او مادر من از شرم بپادشاه نکفت
اکر بکشي و اکر نکشي اختیار تست انچه راست
بود من کفتم کشنده چون این سخن بشنید

" prised of this mystery, entertained unfavourable " suspicions; and when the king returned, told him " what he had discovered. The king was afflicted, " and said to himself, This woman, by practising de- " ceit, has brought her lover here. Immediately he " entered the haram; the woman, plainly perceiving " that the king had learnt the circumstances of the " preceding night, said, Why are you thoughtful? " The king rejoined, Why should I not be thought- " ful? You, by your artifice, have called your gal- " lant hither from Room, and have lain with him: " what audaciousness and impudence is this? He " wanted to have punished her, but was restrained " by his affection. He said to himself, I must re- " venge myself on this boy. He accordingly said " to some one, Take this boy into a private place, " and immediately separate his head from his body. " The man, when he took him from thence, said to " him, O youth! were you not apprised that she is " the king's wife, and why did you go in? He said, " I am her own son by a former husband; she is " my mother; through delicacy she avoided men- " tioning it to the king. You have the power either " to kill me, or to spare my life; I have told the

" truth.

مهرباني برو غالب شد با خود کفت که شاید روزي
این راز بپادشاه ظاهر شود و کودک از من بخواهد
آنوقت پشیماني کردد بهتر آنست که چند روز
کودک را نباید کشت القصه انرا نکشت و روز
دیکر پیش پادشاه رفت و کفت که کودک را
کشتم پادشاه را اندکي غصه کم شد لیکن اعتماد
زن نماند دختر قیصر حیران شد که این چه پیش
آمد پسر کشته شد و شوي از دست رفت درون
خانه زني بود پیر روزي با دختر قیصر کفت که ترا
متفکر مي بینم او تمام قصه خود بازن پیر بکفت
زن مذکور کفت خاطر جمعدار چنان حیله خواهم
کرد که دل پادشاه از تو خوش خواهد شد دختر
قیصر کفت اي مادر این دردرا دوائي کن من
دامن و جیب تو پراز جواهر خواهم کرد القصه روزي
پیر ذال پادشاه‌را تنها دید پرسید که پادشاه‌را متفکر
مي بینم پادشاه کفت اي مادر مرا دردیست نا
کفتني و آن اینست که زن من غلامي‌را که
عاشق

" truth. The executioner, on hearing these words,
" was filled with compassion, and said to himself,
" Perhaps this secret will one day be discovered to
" the king, who may require the boy at my hands,
" and will then repent. It is, at all events, most
" adviseable that this boy should not be killed for
" some time: in short, he did not put him to death.
" The next day he went to the king and said, I have
" killed the boy. The king's anger was a little
" abated, but he had no confidence remaining in his
" wife. The queen wondered what would be the
" issue; her son being slain, and her husband's af-
" fection lost. In the palace was an old woman,
" who said to the queen, I perceive you are full of
" thought. She communicated to the old woman
" the whole of her story. The old woman said,
" Set your heart at ease; I will contrive it so, that
" the king will be pleased with you. The queen
" answered, O mother! only ease this pain, and I
" will fill your lap and pockets with jewels. In short,
" one day the old woman perceiving the king thought-
" ful, said, I observe that your majesty is sad. The
" king answered, Alas! my mother, I have a pain
" which cannot be fully described; and which is

 " this—

عاشق او بود از روم طلبید من آن غلام را کشتم اما دل نمیخواهد که زن را بکشم زیرا که راست است یا دروغ زن پیر گفت من تعویزي دارم چون زن تو در خواب شود بر سینه او بنه هرچه خواهد بود در خواب راست خواهد گفت پادشاه گفت زود آن تعویز را بیار زن پیر در حال به پادشاه داد و نزد دختر قیصر رفت و گفت پادشاه چون تعویز بر سینهٔ تو نهد تو خودرا در خواب ساز و آن قصه تمام راست بگو چون پاسي از شب بگذشت پادشاه آن تعویز را بر سینه زن نهاد زن قصه شوي سابق و پسر خود یک یک گفت پادشاه چون قصه بشنید روي و موي زن ببوسید و گفت چرا این راز بمن نگفتي زن گفت مرا شرم آمد پادشاه در حال کشندهٔ کودک را طلبید و گفت کودک را تو کشتي کور او کجاست آنمرد گفت که آنرا تا هنوز نکشته ام زنده است پس پادشاه بسیار خوش شد

" this—My wife sent to Room for a slave, who is " her gallant; I have killed the slave, but cannot " prevail on myself to put to death my wife; because " my suspicions may be true, or they may be false. " The old woman said, I have an amulet; when " your wife is asleep, place it on her bosom, and " whatever she says in her sleep will be true. The " king said, Bring the amulet quickly. The old " woman gave it to the king immediately; and then " going to the queen, told her, When the king shall " place the amulet on your bosom, feign yourself " asleep, and tell the whole story truly. After the " first watch of the night, the king having placed the " amulet on his wife's bosom, she related all the par- " ticulars about her former husband, and her son. " When the king comprehended the story, he kissed " his wife's face and hair, and said, Why did you con- " ceal from me this secret? The wife said, Because " I was ashamed. The king immediately sent for " the murderer, and said, Where is the tomb of the " youth you killed? The man answered, I did not " kill him; he is still alive. The king was greatly " delighted hereat, and immediately ordered the boy " to be produced. The man brought him, and when

" the

و در حال، کودک را طلبید و بیاورد مادرش چون پسر را دید در کنار گرفت و شکر خدا گفت

چون طوطي سخن تا انجا رسانید با خجسته گفت که اي کدبانو ترا نیز اگر کاري مشکل پیش اید چنین حیله پاکي خود ظاهر کن اکنون بر خیز و جانب دوست خود برو خجسته خواست که برود در حال خروس آواز کرد و صبح ظاهر شد رفتن او موقوف گردید

اتفاقا همان روز میمون از سفر باز آمد چون شارک را ندید اول احوال شارک پرسید که شارک کجاست هنوز خجسته لب بپاسخ نکشاده بود که طوطي گفت که همه احوال شارک و خجسته از من پرس میمون گفت بگو طوطي همه احوال عاشق شدن خجسته بر جواني و کشته شدن شارک از دست خجسته از آغاز تا انجام با میمون گفت میمون في الحال خجسته را بکشت و هلاک ساخت

تمام شد

" the mother saw her son, she embraced him, and " praised God."

The parrot, having brought the tale to this period, said to Khojisteh, " My mistress, do you also, " if any difficulty should occur, assert your own " purity. Now arise, and go to your friend." Khojisteh wanted to have gone; instantly the cock crowed, and dawn appearing, her departure was deferred.

It so happened that on that very day Miemun returned from his journey. Upon not seeing the Sharuck, he asked what was become of her? Khojisteh had not yet opened her lips in order to have given an answer, when the parrot said, " Require " of me a relation of all the adventures of the Sha- " ruck and of Khojisteh." Miemun said, " Speak!" The parrot related to Miemun, from beginning to end, all the particulars of Khojisteh falling in love with the young man, and how the Sharuck was killed by the hands of Khojisteh. Miemun immediately put an end to the life of Khojisteh.

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